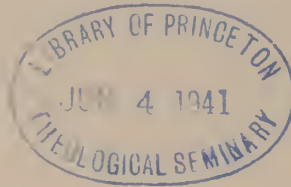




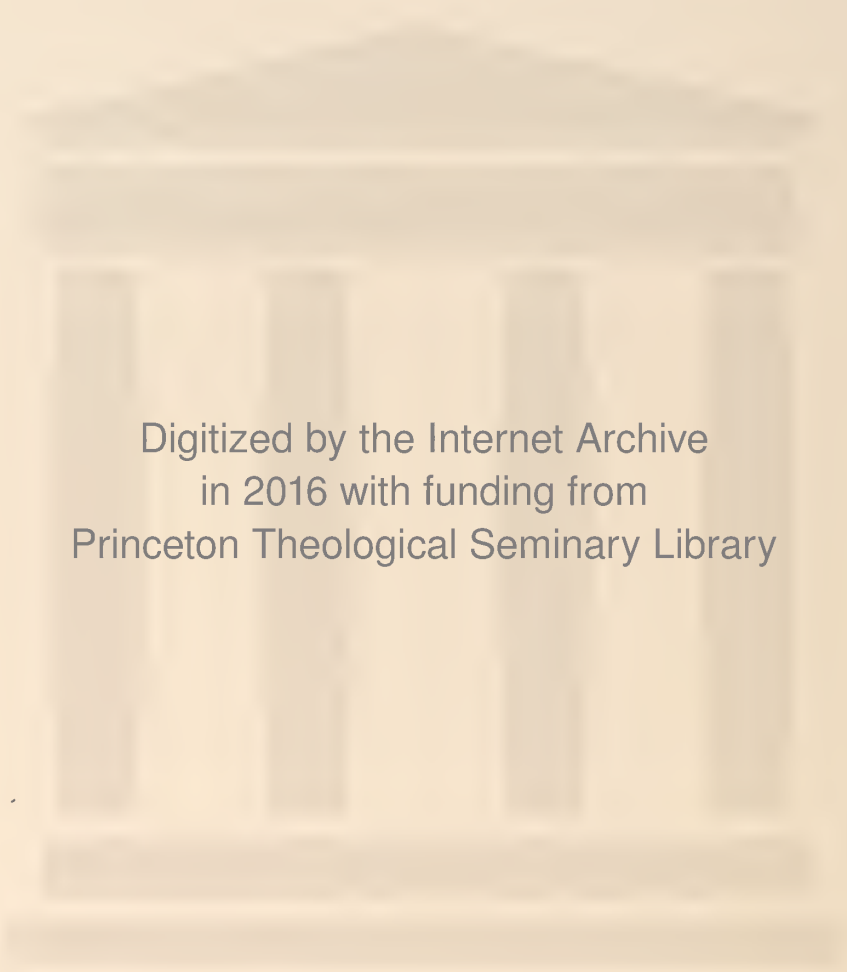
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# The Princeton Seminary Bulletin

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Vol. V

PRINCETON, N. J., NOVEMBER, 1911

No. 3

## The Centennial

Princeton Theological Seminary announces the completion, with its present session, of the first one hundred years of service to the Church. The Seminary invites her sons to come home suitably to celebrate this One Hundredth Birthday Festival on Sunday, Monday and Tuesday, May 5, 6 and 7, 1912. There will be reunions of all the classes from the class of 1862, which celebrates the semicentennial of its graduation, down to the class of 1911 which will have completed its first year of service.

The Centennial Programme, of which it is only possible to give intimations at this early date, will be worthy of the occasion. The Exercises will begin on Sunday, May 5, with an historical sermon by the President of the Seminary to be followed by the administration of the Lord's Supper. The Conference at 4 P. M. will be led by the Rev. John Dixon, D.D. of the Board of Trustees. There will be an evening service at 7.45 at which the President of the Board of Directors, President Ethelbert D. Warfield of Lafayette, will preach.

The Commencement Exercises which are regularly held on Tuesday of Commencement week will be set forward to Monday morning, May 6. In addition to the usual programme for that occasion there will be two special addresses by the Moderators of the General Assemblies of the Northern and Southern Presbyterian Churches which before their division were together concerned in the establishment of the Seminary. Monday afternoon there will be three addresses reminiscent of the history of the Seminary. Alumni of the Seminary who are peculiarly fitted for the function will speak on "Princeton in the Pastorate," "Princeton on the Mission Field," "Princeton in Theological Education and Religious Thought." The day will be closed by a great Alumni Dinner, which will take the

place of the Alumni luncheon which is customarily held at the noon hour Commencement day. This will be followed by the usual speeches under the auspices of the Alumni Association.

On Tuesday morning, May 7, there will be three addresses by speakers invited from abroad for the occasion. At 2.30 P. M. there will be a Commemorative Dinner for all the Alumni and guests of the Seminary. It will be followed by speeches of greeting and congratulation from the representatives of the General Assembly, from the laity of our own Church, and from representatives of our sister Churches and Seminaries, to which the President of the Seminary will respond.

The Seminary desires the presence of her sons to rejoice with her on this extraordinary occasion. She craves their support in the effort which is being made to enlarge her efficiency. She entreats their prayers. The loyalty of the Alumni, their aid in securing a suitable addition to the Seminary's endowment as a Centennial Fund, their unceasing prayers will go far to guarantee a second century of efficient service to the Church which established at Princeton "a new institution consecrated solely to the education of men for the gospel ministry."

## A Financial Statement

In view of the effort of the Centennial Committee to increase the endowment of the Seminary the following statement will be of great interest and value.

The income of the permanent funds at the disposal of the Seminary is barely sufficient to meet its current expenses. For the fiscal year May 1, 1910 to April 30, 1911 there was a deficit of \$2,330.00. This fact ought to be more generally known than it is.

The Winthrop legacy came to the Seminary at a crisis in its financial history. The Seminary was dependent for its income on secur-

ities whose interest-bearing capacity has depreciated within the next preceding years from an average 4.8% to an average 4.1%. For the six years previous to the acquisition of the Winthrop legacy there was an average annual deficit of about \$6,500.00, which would have been almost doubled if Mrs. Winthrop had not made an annual contribution of \$5,500 to the scholarship funds. The Mary Stuart legacy, originally some \$272,000.00, had been reduced to \$86,000.00 by the erection of a new dormitory (Hodge Hall) and by other necessary investments in buildings and real estate. The Winthrop legacy itself was materially reduced by a \$300,000.00 settlement with the other heirs and by counsel fees. Moreover, its book value, as finally added to the Seminary's permanent funds, is considerably in excess of its actual value as a source of income. It yields on its book value an average income of only 3.4%.

In 1902 the physical equipment of the Seminary was much inferior to that of similar institutions. The students' rooms were heated by coal stoves and lighted by kerosene lamps. The furniture in them was worn out and inadequate. Some \$13,000.00 of the first year's income from the Winthrop legacy was applied to the refurnishing of the dormitories. The addition of the Winthrop capital to the permanent funds of the Seminary released monies which were used in the erection of a central plant which provides the dormitories and recitation hall with steam heat and electric light, and in the purchase of a new professor's residence. The old Refectory was made over into a small but serviceable gymnasium.

The additional annual income derived from the Winthrop legacy is absorbed by the current expenses of the Seminary. Out of it provision has been made for the maintenance of the heating and lighting plant. The sum of \$6,000.00 is added annually to the income of the permanent funds at the disposal of the Library. Something less than \$5,000.00 is now available yearly for the purchase of new books and periodicals. Another \$6,000.00 is annually appropriated to supplement funds for the aid of needy students, this sum being about equivalent to the annual gift which Mrs. Winthrop gave during the last years of her life to this fund. The sum previously available for two instructorships was supplement-

ed by an amount sufficient to put on a permanent basis five assistant professorships and instructorships. The increased specialization of work in the undergraduate department and the expansion of the postgraduate department makes necessary a further increase in the corps of teachers if the Seminary is to keep pace with the demands made upon it. The salaries of the professors and assistant professors already in the service of the Seminary received a much needed increase. A new professorship, the professorship of Practical Theology, has been erected and endowed. The office of Registrar and Secretary of the Faculty has been created and the salary supplied. Funds have been set aside to endow three new competitive fellowships to be available each year to members of the graduating class. \$500.00 is annually put at the disposal of the Editorial Committee of the Princeton Theological Review and the same amount to the credit of the Faculty's Committee having in charge the securing of occasional lecturers and preachers. There has also been, as every one is well aware, an increase in the price of labor and materials which has made necessary larger appropriations for the "Grounds and Buildings" account. It was the plan of the Trustees to set aside every year out of the income of the Seminary \$5,000.00 for an "Extension and Improvement Fund". The complete absorption of the income of the Seminary in meeting current expenses has made this appropriation impossible except in one year since 1902.

As this statement will have made evident, only the income of the Winthrop legacy is available for the current needs of the Seminary, and that income is annually exhausted in meeting those needs as the Seminary is now constituted. No advances can be made until additional funds are forthcoming to finance them. The Library buildings need enlargement. The administrative staff of the Library ought to be increased. \$5,000.00 is altogether insufficient to keep the Library abreast of the literature which must be at hand if effective and scholarly work is to be done. It would be of great advantage to the Seminary and the Church if a number of graduate fellowships could be endowed for the use of graduates of this and other Seminaries in the prosecution of advanced studies. There are some who think that a Dining Hall would



be a desirable addition to the Seminary's equipment. These requirements of the Seminary at this crisis in her history have been brought to the attention of the Alumni in Dr. Patton's letter of June 25th and have been recalled to the attention of the Alumni who preside over churches in his letter of Sept. 25th. The splendid Winthrop legacy makes it possible for the Seminary to meet its expenses as it is now organized. To make possible an expansion of its activities and the enlargement of its usefulness there must be an additional endowment. To whom can the Seminary turn more confidently than to its Alumni for aid in securing the means to this larger service? What occasion could be more fitting for this enlargement than the occasion of its One Hundredth Birthday Anniversary?

## The Centennial Committee

The plans for the celebration of the Seminary's One Hundredth Anniversary are in charge of a joint Committee of the Directors, Trustees, Faculty and Alumni. That Committee as now constituted is as follows:

President Francis L. Patton, D.D., LL.D., Chairman, Princeton.

Rev. George Alexander, D.D., New York City.

Rev. Maitland Alexander, D.D., Pittsburgh.

R. M. Anderson, Esq., Princeton.

Rev. Sylvester W. Beach, Princeton.

Silas B. Brownell, Esq., New York City.

Rev. John Dixon, D.D., Trenton, N. J.

Rev. J. H. Dulles, Princeton.

Rev. John Fox, D.D., New York City.

Rev. W. Brenton Greene, Jr., D.D., Princeton.

Rev. C. Wistar Hodge, Ph.D., Princeton.

E. Francis Hyde, Esq., New York City.

Rev. C. A. R. Janvier, Philadelphia.

Rev. John B. Laird, D.D., Frankford, Pa.

Judge Wm. Lanning, Trenton, N. J.

Rev. Wm. L. McEwan, D.D., Pittsburgh.

Prof. Kerr D. Macmillan, Princeton.

Prof. Wm. F. Magie, Ph.D., Princeton.

Chas. H. Mathews, Esq., Philadelphia.

H. S. Prentiss Nichols, Esq., Philadelphia.

E. H. Perkins, Esq., Baltimore, Md.

Rev. Wm. Henry Roberts, D.D., LL.D., Philadelphia.

Rev. J. Ross Stevenson, D.D., Baltimore, Md.

Wm. P. Stevenson, Esq., Roselle, N. J.

Rev. Benj. B. Warfield, D.D., LL.D., Princeton.

President E. D. Warfield, D.D., LL.D., Easton, Pa.

The Centennial Committee works *ad interim* through an Executive Committee which is constituted as follows:

President Francis L. Patton, Chairman, Rev. Sylvester W. Beach, Silas B. Brownell, Esq., Judge Wm. M. Lanning, Rev. Dr. John B. Laird, Rev. Dr. Benj. B. Warfield, President E. D. Warfield.

There are also subcommittees on Entertainment, Invitation and Programme which are constituted as follows:

Committee on Entertainment: Rev. Sylvester W. Beach, Chairman, R. M. Anderson, Esq., Judge Wm. M. Lanning, Prof. Wm. F. Magie, Prof. Kerr D. Macmillan.

Committee on Invitation: Rev. J. H. Dulles, Chairman, Rev. Dr. W. Brenton Greene, Jr., Rev. Dr. C. Wistar Hodge, Rev. Dr. Wm. L. McEwan, Rev. Dr. Wm. Henry Roberts.

Committee on Programme: Rev. Dr. Benj. B. Warfield, Chairman, Rev. Dr. Maitland Alexander, Rev. Dr. John Fox, Chas. H. Mathews, Esq., Rev. Dr. Francis L. Patton.

The Secretary of the Centennial Committee is the Rev. Harold McA. Robinson, 8 Alexander Hall, Princeton. Correspondence intended for the Centennial Committee may be addressed to him.

## The Committee of 100 Alumni

The Centennial Committee has organized a Committee of 100 Alumni to coöperate with it in furthering the plans for the Centennial. For the purposes of the rallies of the Alumni and friends of the Seminary which have been held in connection with the fall meetings of the Synods in which there are any considerable number of the Seminary's Alumni and for general purposes of coöperation, this Committee has been subdivided into Synodical Groups. It is planned, in addition to these rallies at the Synods, to hold during the Fall and Winter a series of meetings in the interests of the Centennial and the Centennial Fund in the cities of Philadelphia, Baltimore,

New York and Pittsburgh. These meetings will be in charge of the City Groups of the Committee of 100. The Chairman of the Philadelphia City Group is the Rev. J. Frederick Dripps, D.D., 5906 Wayne Ave., Germantown, Pa.; of the Baltimore City group, the Rev. John Walkup Douglas, Roland Park, Baltimore; of the New York City Group, the Rev. A. W. Halsey, D.D., 156 5th Ave., New York City; of the Pittsburgh City Group the Rev. E. P. Cowan, D.D., 513 Bessemer Building, Pittsburgh. The list of the Committee of 100 which is appended is arranged by Synodical Groups: the Directors and Trustees of the Seminary and the members of the General Centennial Committee have been assigned to their respective Synodical Groups as *ex officio* members.

### Committee of One Hundred Alumni arranged by Syn- odical Groups

#### *Synod of Baltimore.*

Rev. Charles L. Candee, 1003 Broome St., Wilmington, Del., Chairman.

Rev. Henry Branch, D.D., Windsor Hills, Baltimore, Md.

Rev. John P. Campbell, D.D., 1728 N. Broadway, Baltimore, Md.

Rev. A. H. Barr, 808 Park Avenue, Baltimore, Md.

Rev. Josiah Crawford, 911 Van Buren St., Wilmington, Del.

Rev. John W. Douglas, Roland Park, Baltimore, Md.

Rev. C. L. Neibel, 131 A Street, N. E. Washington, D. C.

Rev. F. S. Downs, 123 South Linwood Ave., Baltimore, Md.

#### *Ex-officio.*

Rev. Wallace Radcliffe, D.D., Washington, D. C.

Rev. Robert P. Kerr, D.D., Northminster Presbyterian Church, Baltimore, Md.

Rev. J. Ross Stevenson, D.D., Brown Memorial Presbyterian Church, Baltimore, Md.

E. H. Perkins, Esq., Provident Savings Bank, Baltimore, Md.

#### *Synod of California.*

Rev. Robert W. Cleland, D.D., 214 West Avenue 53, Los Angeles, Cal., Chairman.

Rev. Charles M. Fisher, D.D., South Pasadena, Cal.

Rev. Hugh T. Dobbins, Colusa, Cal.

Rev. George I. Long, San Jose, Cal.

#### *Synod of Colorado.*

Rev. N. S. Reeves, Palisades, Col.

Rev. Frederick W. Evans, Montview Boulevard Presbyterian Church, Denver, Col.

#### *Synod of Idaho.*

Rev. J. K. MacGillivray, 636 Second Ave., East, Twin Falls, Idaho.

#### *Synod of Illinois.*

Rev. W. H. Bradley, Ph.D., Carlinville, Ill.

#### *Synod of Indiana.*

Rev. J. S. Howk, D.D., Hanover, Ind., Chairman.

Rev. James M. Eakins, Warsaw, Ind.

Rev. Hamilton A. Hymes, D.D., Evansville, Ind.

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Rev. E. Winslow Brown, 522 Second Ave., West, Cedar Rapids, Ia.

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Rev. F. C. McKean, D.D., Winfield, Kan.

Rev. John G. Hilton, Corcordia, Kan.

#### *Synod of Kentucky.*

Rev. F. J. Cheek, D.D., Danville, Ky.

#### *Ex-officio.*

Logan C. Murray, Esq., American National Bank, Louisville, Ky.

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Rev. James M. Barkley, D.D., 110 Forest Ave., West, Detroit, Mich.

Rev. Louis S. Brooke, Howell, Mich.

#### *Synod of Minnesota.*

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Rev. Gilbert L. Wilson, 2326 Filmore St., N. E., Minneapolis, Minn.



*Synod of Missouri.*

Rev. D. M. Clagett, 1921 Union St., St. Joseph, Mo., Chairman.

Rev. George Reynolds, D.D., 15th and Broadway, Kansas City, Mo.

*Synod of Montana.*

Rev. Eiko J. Groeneveld, D.D., Butte, Mont.

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Rev. Rudolph Caughey, 1534 S. 23rd St., Lincoln, Neb.

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Rev. J. H. Dulles, Princeton, N. J.

Rev. W. V. Louderbough, Salem, N. J.

Rev. L. S. Fulmer, D.D., 53 Church St., Montclair, N. J.

Rev. Frank Lukens, Burlington, N. J.

Rev. W. B. Sheddan, Princeton, N. J.

Rev. D. DeF. Burrell, 116 Irvington Ave., South Orange, N. J.

Rev. G. M. Russell, Cranford, N. J.

Rev. H. H. Blocher, Freehold, N. J.

Rev. D. R. Evans, Lakewood, N. J.

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Prof. W. F. Magie, Princeton, N. J.

Rev. W. Brenton Greene, Jr., D.D., Princeton, N. J.

Rev. B. B. Warfield, D. D., Princeton, N. J.

Prof. Kerr D. Macmillan, Princeton, N. J.

Rev. C. Wistar Hodge, Ph.D., Princeton, N. J.

R. M. Anderson, Esq., Princeton, N. J.

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Francis B. Griffin, Esq., 42 Murray St., New York City.

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Alfred E. Marling, Esq., 21 Liberty, St., New York City.

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*Synod of Wisconsin.*

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*Southern Presbyterian Church.*

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Rev. S. G. Stukes, Chattanooga, Tenn.

Rev. Rockwell Brank, Independent Presbyterian Church, Savannah, Ga.

*Congregational.*

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*Welsh Calvin Methodist.*

Rev. Howell D. Davies, 1130 Chandler St., Madison, Wis.

## The Action of the Synods

The Centennial Committee has sent to all the Synods and Presbyteries in the Church a formal announcement of the intention of the Seminary to celebrate its One Hundreth Anniversary next May. Unfortunately the announcement was not ready in time to reach most of the Presbyteries before their regular Fall meetings. Most of the Synods were reached, however, and many of the Stated Clerks have already forwarded to the Secretary of the Centennial Committee transcripts of the action taken by their Synods in response to the announcement. The Alumni of the Seminary will no doubt be interested in the appended copy of the resolutions adopted by the Synods of New Jersey, Washington, Oregon, Missouri, Nebraska, Ohio, Pennsylvania, West Virginia, Montana, Illinois, Wisconsin, Colorado, New York, Tennessee, and Canadian. The Secretary is daily receiving the responses from other Synods but it is impossible to delay *The Bulletin* in order to print them all.

*The Synod of New Jersey.*

"Your Committee appointed to prepare resolutions of congratulation to Princeton Theological Seminary upon the fact of its approaching Centennial Celebration, would submit the following for your adoption:—

This year has marked the opening of the one hundredth session of Princeton Theological Seminary. At the Commencement in May 1912 this outstanding event will be fittingly commemorated in Princeton by the Directors and Trustees and Faculty and Alumni of the Seminary. This is a great record of a great institution for a great work. It is cause for congratulation and rejoicing, not only for Princeton graduates and those who have her interests at heart because of their theological affinity, but for all who believe in the doctrines of grace, and especially for the Presbyterian Church in America.

Be it hereby *Resolved*, therefore, by this Synod of New Jersey, the chief recipient of blessing from this century of service in the Gospel,

FIRST, that we render profound gratitude to God for the Divine leading in the Church, looking to the higher education of the ministry. For the action of the General Assembly of 1811 in establishing a separate institution for theological instruction, which institution was the next year opened at Princeton, with the Rev. Archibald Alexander, D.D., as Professor. It is interesting to recall that the classes were at first held in Dr. Alexander's study, and later for a time in the building of the College of New Jersey, itself the outgrowth of the Log College of Neshaminy, founded for the education of ministers. We reverently and thankfully recall to-day the words of the Assembly's "Plan of the Seminary," as follows,—*"It is to form men for the Gospel ministry who shall truly believe, and cordially love, and therefore endeavor to propagate and defend in its genuineness, simplicity and fullness, that system of religious belief and practice which is set forth in the Confession of Faith, Catechism, and Plan of Government and Discipline of the Presbyterian Church; and thus to perpetuate and extend the influence of true evangelical piety and gospel order"*.

We render gratitude for the Divine favor that has enabled the Church to continue this school of Christian theology for a century with signal brilliancy of learning, with remarkable power of piety, and with steady and delightful growth and development, both of equipment and influence. For the glory of God and in honor of Princeton we would give praise. We would have thanksgivings rise in all our churches that the Spirit of God did thus consecrate and has continued to consecrate, as ever in the history of our blessed religion, the best scholarship to the cause of Gospel truth and Christian life, and especially for the noble men of God who first made Princeton great, and whose names are revered and loved to-day throughout our Church.

We would give praise to God for the fearless, unwavering stand Princeton Seminary has held through all these years, not only for the Calvinistic Theology as the ripest expression of Reformed Faith, but for the defense and teaching of fundamental Christianity,—



the supernatural revelation which is in Jesus Christ, the plenary inspiration and authority of the Scriptures, the precious doctrines of the free grace of God and full justification by faith, the saving power of the blood of the Lamb, the work of the Holy Spirit and the living headship of the Lord of Glory in His Church.

We thank God for the religious character of this Seminary throughout the past, the holy lives of the men who have labored for it, its choice spirit of prayer, a valuable memory to all who ever shared it, its love for the pure Word of God, its serious understanding of the vocation of the ministry, as the herald of a God-given Gospel, its simplicity of daily life, its supreme desire to exalt Jesus Christ, its cordial interest in every effort to extend the Kingdom of our Lord through His truth and Church, and especially for its consistent missionary spirit and record, a spirit that begins with the statement in the Assembly's "Plan" that one object of the Seminary is "to found a nursery for missionaries to the heathen", and is able to testify that over three hundred and eighty of the graduates have entered upon foreign missionary work. We are grateful that through these one hundred years, in this land with its marvelously enlarging territory, and in the whole world with its rapidly opening doors of its vast continents, this Seminary has been as the springs of water among the hills,—a source of supply beyond all human power to imagine. Surely God has honored His promise and led His people graciously.

SECOND, that synod congratulate the Directors and Trustees and Faculty of Princeton Seminary upon the possession of a heritage that only time and the blessing of God could produce, and upon the accomplishment of a work for the Church that only eternity and the presence of God will reveal. Theirs is hallowed soil indeed. Theirs are blessed memories indeed. We congratulate them upon the fact that Princeton has continued to this day to hold her own in the front rank of American institutions of theological learning, and of note among those of the world.

We congratulate them upon the well known and unwavering and hearty stand this Seminary has maintained for the faith once delivered to the saints, and for her loyalty to the Confession of our Church, to the Covenant and to Christ. We recognize in her a

leader in the fight for truth against error for the Church universal, and to be honored for her work by the whole of evangelical Christendom.

We congratulate them upon the present vigor and prosperity of the Seminary. Beginning with three students, she has given instruction to five thousand, seven hundred and forty-two students, and now has sixteen instructors with one hundred and eighty-five men under their care.

We congratulate them upon having as President the Rev. Francis Landey Patton, D.D., LL.D., whose ripe and commanding powers are consecrated to the service of a conservative theology.

We congratulate them upon having a completed faculty, a soundly constructed and steadily enlarging curriculum, with splendid grounds and buildings, with the cordial confidence of the alumni, and a secure place in the esteem of the whole Church.

We look with confidence upon her prospects for the future. We regard her as panoplied and prepared to meet the issues of the day and of the days to come. We record with pleasure that she is still sending forth men well instructed in the truth as it is in Jesus, and well fitted to be ambassadors for God and leaders of the people, that she might save society through the saving of souls. We rejoice that she is touching and tempering with a mighty influence the very life of the Church today, not only in this land but wherever the Gospel banner has been planted by the sons and daughters of God.

THIRD, we most heartily rejoice in the proposal to signalize the completion of these one hundred years, an epoch in the history of Presbyterian Theological education, by securing an increased endowment for the Seminary, and commend this effort to the liberality of our pastors and churches, especially to those ministers who are alumni of Princeton, and to those churches whose pastors are Princeton men.

FOURTH, that the Moderator of this Synod appoint a Committee of Seven, four ministers and three elders, to represent the Synod at the Centennial exercises to be held in Princeton in May, 1912, the Moderator himself to be the Chairman, ex-officio, of this Committee.

FIFTH, that the Rev. Francis L. Patton, D.D., be invited to address the Synod now

upon the Seminary's plans for the celebration of this important anniversary."

Adopted by the Synod of New Jersey, in session at Atlantic City, Oct. 18, 1911.

Attest. WALTER A. BROOKS, S.C.

*The Synod of Washington.*

"The Synod of Washington, in session in Spokane, Wash., October 3-5, 1911, rejoices with you in the completion of a century of good service to the churches, for our Lord and Master, and assures you of its good wishes and prayers for long-continued usefulness and success in the yet far away future."

EUGENE A. WALKER, Stated Clerk.

*The Synod of Oregon.*

The Synod of Oregon, assembled in Mt. Tabor Church, Portland, adopted the following resolution Oct. 14, 1911.

"That Synod send its sincere congratulations to Princeton Seminary on the completion of 100 years of service in the Presbyterian Church and wishes for it even larger and more effective service in the future."

Extracted from minutes, Synod of Oregon, by

JOHN A. TOWNSEND, S. C.

*The Synod of Missouri.*

"The synod of Missouri of the Presbyterian Church in the United States of America, in session at Springfield, Mo., October 12, 1911, acknowledges the receipt of the announcement of the approaching celebration of the centennial of Princeton Theological Seminary. We congratulate the Seminary upon this coming completion of one hundred years of service, and desire to express our appreciation of the great work accomplished by her.

Thirty-eight men now connected with this body, besides many others whose service has helped to make our history in the past, received all, or a part, of their theological training within her halls.

We gratefully acknowledge the large indebtedness of this Synod, and of the whole Church, to Princeton Seminary, for her thorough training of the Christian ministry, for her never ceasing championship of the truth of God's word and for her splendid leadership of Christian thought.

We pray the blessing of the Great Head of the Church may continue with her in in-

creasing measure through all coming years. We further commend to all our churches, and especially to individual members of means, the Centennial Fund which is being raised as a fitting memorial of her rich past and to equip her still more thoroughly to meet the responsibilities and opportunities of the future.

I certify that the above is a correct copy of the action of the Synod of Missouri."

Signed,

JOHN H. MILLER, S. C.

Kansas City, Mo., Oct. 30, 1911.

*The Synod of Nebraska.*

The following resolution was adopted by the Synod of Nebraska:

"Inasmuch as Princeton Theological Seminary has about completed a century of historic and worthy activity, having served the church with distinguished credit,

Be it Resolved, That the Synod of Nebraska extend its heartiest congratulations to the Seminary on the completion of her first century of service and express our confident hope that the future shall be even more glorious."

Attest: JULIUS F. SCHWARTZ, S. C.

Done in Synod at North Platte Neb., on the 16th day of October, A. D., 1911.

*The Synod of Ohio.*

"The Synod of Ohio held its annual meeting in Mansfield, October 10-12, 1911. In response to a request for the interest of the Synod, the following recommendations were made by the committee on Bills and Overtures:

That the Synod of Ohio extends congratulations and good wishes to Princeton Theological Seminary upon its One Hundredth Anniversary.

That the Synod remember Princeton Theological Seminary in prayers, and that the Rev. William M. Hindman, D.D., of the Presbytery of Chillicothe, now lead us in prayer.

That the Stated Clerk of this Synod convey a suitable letter, covering the action of the Synod in this matter.

The foregoing recommendations were unanimously adopted, and the Rev. Dr. Hindman offered a very tender and touching prayer for the Seminary, for its present student body, and for all living students of former years."

Attest: EDWARD T. SWIGGETT.

Stated Clerk of the Synod of Ohio.



*The Synod of Pennsylvania.*

At the meeting of the Synod of Penna., held in Warren, Pa., in the First Presbyterian Church, October 24th, 1911, after hearing an address by the Rev. Dr. Francis L. Patton, President of Princeton Theological Seminary, the Synod adopted the following Minute: "The Synod having received an intimation that the Theological Seminary of the Presbyterian Church, U. S. A., at Princeton, N. J., would celebrate The Centennial of its Foundation in May, 1912, hereby extend to the Seminary its warmest congratulations and rejoices with it in the great work which by the blessing of Almighty God it has done for Christ and His Church.

From the earliest times the ties between the Synod and the Seminary have been most close and intimate. Many of the most distinguished professors of the Seminary have been drawn from the territory, the homes and the churches now covered by this Synod. Hundreds of young men have gone from these churches to pursue their studies at the Seminary, and have returned confirmed in faith and enriched in knowledge to preach the Everlasting Gospel.

During all this period the Synod and the Seminary have been in deep and tender sympathy in reference to the great movements which have stirred the Church and advanced the Kingdom of God: and the Synod rejoices in the strength and courage with which the Seminary, upon the threshold of a new age, proclaims the faith once delivered to the saints.

May the great Head of the Church vouchsafe to this beloved and honored institution an ever deeper sense of the glorious privilege of training men to preach the Everlasting Gospel and an ever greater power in inspiring men with the very spirit of His Grace."

At the request of the President of the Seminary that the Synod would appoint a Committee to represent it at the Centennial Celebration, the following ministers were named to convey the greetings of the Synod in connection with the Centennial Celebration.

The Moderator, Rev. Samuel A. Cornelius, D.D., Oil City, Pa.

The Stated Clerk, Rev. Robert Hunter, D.D., Frankford Ave., Phila.

Rev. Wm. L. McEwan, D.D., Pittsburgh, Pa.

Rev. Ebenezer Flack, D.D., Scranton, Pa.

Rev. Robert B. Beattie, Franklin, Pa.

Rev. George S. Chambers, D.D., Harrisburg, Pa.

ROBERT HUNTER,  
Stated Clerk.

*The Synod of West Virginia.*

The Synod, in session at Charleston, W. Va., on Oct. 21, 1911, took the following action:

"We rejoice that this Seminary has rendered to our beloved Church such faithful and efficient service of instruction and inspiration through this one hundred years. We rejoice that she has been such an able and devoted defender of the faith in all her remarkable history. We rejoice in the noble band of men whose hearts God has touched, whom she informed and trained in the things of the Kingdom. We join with the men all over the world in the best of wishes and earnest prayers that in the coming years God may graciously bless her even more abundantly both in things temporal, in increasing her needed endowment, and in things spiritual, to realize her one purpose, to raise up, train and inspire men after God's own heart to build up the people in our most holy faith."

Synod also appointed the Rev. Herman G. Stoetzer, D.D., an alumnus of the Seminary, its special representative at the commemorative services.

J. P. LEYENBERGER,  
Stated Clerk.

*The Synod of Montana.*

"The Synod of Montana offers its most hearty felicitations to the Princeton Theological Seminary upon the completion of its one hundredth year—spent so loyally in the service of our beloved church, and at this time sends its best wishes for the continued prosperity, enlarged usefulness and increased influence in the special sphere marked out for her by a kind Providence."

EIKO J. GROENEVELD,  
Chairman of Synod's Committee.

*The Synod of Illinois.*

"The Committee to which was referred the announcement of the completion, with the present session, of the first one hundred years of service to the Church of The Theological Seminary of the Presbyterian Church in the United States of America, at Princeton, N. J., would respectfully report, recommending that the

following resolution be adopted, engrossed upon our record and a copy transmitted to the Seminary:

*Resolved:* That the Synod of Illinois, in session at Charleston on October 19, 1911, expresses to the Theological Seminary of the Presbyterian Church in the United States of America at Princeton, N. J., its high appreciation of the eminent services rendered by the Seminary, within the hundred years now ending, alike to the cause of Christian scholarship in the writings of its representative men, to the cause of Presbyterianism in its steadfast maintenance of our historic doctrine and polity and to the practical work of the Church in the rich supply of faithful men to preach the Gospel and to minister in the name of Christ. Recognizing the great development in our system of theological institutions and the inevitable changes which have taken place in our particular relation to it, the Synod prays God's blessing upon the Seminary that it may continue through the century to come a centre of Christian learning and a source of supply for able ministers of the New Testament, men who are both faithful to the Word of God and wise to discern the signs of the time.

All of which is respectfully submitted. Done in Synod at Charleston, October 19th, 1911. W. S. Plumer Bryan, Committee, Jas. Franklin Young, Moderator.

C. HARMON JOHNSON.  
Stated Clerk.

#### *The Synod of Wisconsin.*

"Synod received an invitation to attend the celebration of the one hundredth anniversary of the founding of what is commonly known as Princeton Theological Seminary. Synod stood in recognition of the courtesy and in order to give expressions of good wishes and was led in prayer by the moderator".

Extracted from the Minutes of Synod, C. A. Adams, S. C.

#### *The Synod of Colorado.*

"The Rev. F. E. Smiley, D.D., reported for the Committee to which was referred the communication from Princeton Seminary. The report was received and the recommendation adopted. The report was as follows:

Whereas, the Synod of Colorado, in session at Greeley, has heard with pleasure the announcement of the completion with its pres-

ent session of the first one hundred years of service to the church, of the Theological Seminary of the Presbyterian Church in the United States of America, at Princeton, New Jersey,

*Resolved,* That we place upon our record our gratitude to God for putting into the hearts of the fathers, the laying foundations broad and deep of this school of the prophets, where so many of the successful pastors of our beloved Church have been trained by consecrated instructors to "rightly divide the word of truth". For the long line of trustees and teachers who during one hundred years have guarded and guided the institution from infancy to its present century strength.

For those who have stood as a bulwark against the subtle assaults of the enemy, both within and without the church, of the Old Book, our spiritual Magna Charta, and for their unswerving devotion to the "faith once delivered to the saints".

We congratulate the trustees, faculty, students and the church upon this auspicious occasion, and pray that all may be so endowed with the Spirit of Christ that the future, like the past, history of the Seminary may rebound to the glory of God, the upbuilding of the saints and the salvation of sinners.

*Resolved,* That this memorial be spread upon our records and a copy be sent by the chairman of the committee of the Alumni appointed by the Moderator of Synod, to the authorities of Princeton Theological Seminary.

Respectfully submitted,  
FRANCIS E. SMILEY, *Chairman.*  
Attest: GEO. R. EDMUNDSON, Stated Clerk.

#### *The Synod of New York.*

The following action was taken by the Synod of New York at its recent meeting:

"In view of the approaching 100th Anniversary of the founding of the Theological Seminary of the Presbyterian Church in the U. S. A. at Princeton, the Synod of New York, in session at Auburn October 18th, 1911 desires to place upon its minutes, an expression of its sense of the noble service to our church and to the Christian religion throughout the world rendered by this institution: its gratitude to God for the signal manifestations of His favor during the whole of the Seminary's history: and its earnest de-

sire and devout prayer that the coming years may witness still larger prosperity and usefulness for Princeton Seminary”.

A true copy.

Attest: J. WILFORD JACKS.

Stated Clerk of the Synod of New York.

#### *The Synod of Tennessee.*

The Committee on Bills and Overtures of the Synod of Tennessee reported as follows regarding the Centennial of Princeton: “The communication from the Theological Seminary of Princeton, New Jersey, announcing the completion with its present session of the first one hundred years of service to the church, was before us; and we recommend that the Stated Clerk communicate to the Seminary the congratulations and best wishes of the Synod.”

In compliance with this action of the Synod I take pleasure, as Stated Clerk, in assuring you of the hearty sympathy, good wishes, and congratulations of the Synod upon your one hundred years of great service to the church.

The Synod of Tennessee in 1819 followed the example that Princeton had set seven years before, and organized the Southern and Western Theological Seminary, and located it at Maryville. This was the second theological seminary of our church. Though for more than half a century, the theological seminary features have ceased, the institution, now Maryville College, is still under the care of the Synod of Tennessee.

The Synod wishes Princeton a second century of even more conspicuous service to the church than the great century which is now closing.

SAMUEL T. WILSON,  
Stated Clerk.

#### *The Synod of Canadian.*

The Synod of Canadian being in session at Hot Springs, Ark., Oct. 5-7, set apart 30 minutes of the evening, Friday the 6th, 8 P. M. to hold a special service of Thanksgiving Praise and Prayer for the Seminary, for the marvelous work God has done and is doing through it. The meeting was conducted by Rev. M. L. Bethel of the Seminary Alumni.

Attest: W. H. CARROLL.

### The Alumni at the Synods

The Centennial Committee has at hand the following reports of the meetings of the

Alumni and friends of the Seminary in connection with the Fall meetings of the various Synods. Reports of other similar meetings have not yet reached the Committee.

#### *The Alumni at Atlantic City.*

The very gratifying resolutions with reference to the Centennial adopted by the Synod of New Jersey on Oct. 18, 1911, at Atlantic City are printed in full on another page. Immediately following the presentation of the resolutions by the Rev. Frank Lukens of Burlington, Dr. Patton was invited to address the Synod. He responded with an address on the general subject of Theological Education.

At the evening dinner hour the same day a banquet for the Alumni and friends of the Seminary in attendance on Synod was held at Craig Hall. The arrangements were in charge of the New Jersey Synodical Group of the Committee of 100 of which the Rev. George H. Ingram of Trenton is Chairman. There were about eighty-five at the banquet which was presided over by the Rev. Minot C. Morgan of Summit. The moderator of the Synod, Rev. Wm. M. Dager of Batanga, Kamerun, West Africa, an alumnus of McCormick Seminary, was a guest of honor. Dr. Patton, in an after dinner address, explained the plans of the Seminary as to the Centennial Celebration and bespoke the coöperation of all the alumni. The Rev. Dr. Robert Hamill Nassau also spoke. On account of the brief recess of Synod between the afternoon and evening sessions the banquet was adjourned at 8 o'clock.

#### *The Alumni at Madison, Ohio.*

A meeting of former students of Princeton Theological Seminary was held at Mansfield, Ohio, on October 12, 1911, during the sessions of the Synod of Ohio, at which the attendance was large. A committee was appointed to prepare an expression of the meeting, with reference to the Centennial of the Seminary. This committee presented the following resolution, which was unanimously adopted:

Resolved, That in view of the approaching Centennial Celebration of our beloved alma mater, and in view of her pressing needs at this time in the way of an improved equipment to meet the varied demands of modern theological life, we not only rejoice in the past history of our beloved Seminary, and in her present standing, but we also pledge



to her for the future, our unswerving devotion, and extend to her our earnest good wishes for the accomplishment of all her purposes and desires.

EDWARD T. SWIGGETT.

Chairman of Committee of 100 Alumni for the Synod of Ohio.

*The Alumni at Butte, Montana.*

The Rev. Eiko J. Groeneveld, D.D., of Butte, Montana, representing the Committee of 100 in the Synod of Montana, reports a meeting of the Alumni at the Synod at which the following resolution was unanimously adopted: "We hereby congratulate our Alma Mater, the Princeton Theological Seminary, upon the approach of the One Hundredth Anniversary of her birth, and we again give cordial expression to our loyalty to the school which helped signally to train us for our work, and we stand ready to do all in our power to widen the scope of her work and influence by recommending this school above all others to the young men of our church, who seek to prepare themselves for the gospel ministry of the 20th century.

*The Alumni at Minneapolis, Minn.*

The Minnesota Synodical Group of the Committee of 100 reports that the Alumni in attendance on the meeting of Synod sat together for luncheon on several occasions. The Rev. Dr. John Fox of New York, a member of the Centennial Committee and of the Board of Directors, was present with them. Besides pledging their loyalty to the Seminary in honor of the Centennial Anniversary, they organized a permanent Alumni Association of which the Rev. John McCoy '87, Stillwater, is President, Rev. J. Carle Robinson, '78, White Bear Lake, is Vice President and Rev. Gilbert L. Wilson, '99, 2326 Filmore St., Minneapolis, Clerk. The Association has for its object the promotion of better fellowship among the Alumni of the Seminary within the bounds of the Synod and the assistance of graduates of the Seminary to home mission fields in the state.

*The Alumni at Jamestown, N. D.*

The Rev. E. P. Lawrence of Casselton, N. D., representing the Committee of 100 in the Synod of North Dakota reports that the pressure of business at the Synod prevented the special meeting of the Alumni which had been

planned. The Alumni in attendance on Synod sat together at several meals, however, and united in their interest in the approaching Centennial. Special prayer for the Seminary was offered at the meeting of the Synod and at the meeting of the Presbytery of Fargo.

*The Alumni at Portland, Oregon.*

The Rev. Geo. W. Arms of La Grande reports that the Alumni in the Synod of Oregon met together at a banquet during the session of Synod. They sent to the Seminary, through the Centennial Committee "their most earnest greetings and prayers, rejoicing that they are counted worthy to be numbered among her sons, and pledging themselves to her service and advancement in the years to come." Mr. Arms reports that the occasion was "exceedingly happy" and that fourteen Alumni were present, among whom were Rev. Ernest F. Hall, D.D., '99 of Korea, and Rev. Hugh Taylor, D.D., '88 of Laos.

*The Alumni at Warren, Pa.*

At the recent meeting of the Synod of Pennsylvania there was a rally of the Princeton Seminary men in the interest of the Centennial celebration. On Thursday noon in connection with the luncheon served by the women of the Warren Church to the delegates of the Synod, one of the rooms in the Chapel was set aside for Princeton men. The tables were arranged in the form of a Maltese cross. Fifty men sat down to luncheon, thus showing that half of the ministerial delegation to the Synod was composed of Princeton men. Previous to the luncheon Dr. Patton had spoken at the meeting of Synod. He was never heard to a better advantage in an address of this character, speaking as he did of the Theological Seminary, the Theological student and the Theological Professor.

Dr. Warfield, President of Lafayette, presided at the luncheon and after the men had enjoyed the generous repast served by the ladies of the Warren Church, he very happily introduced Dr. Patton who spoke to the men concerning the plans for the Centennial celebration, urging their coöperation. That there is every assurance of this coöperation was made evident by the remarks of several other men who were called upon by Dr. Warfield, among whom were Dr. Jen-

nings of Germantown, Dr. McEwan, of Pittsburgh, Dr. Findlay, President of the Women's College of Pittsburgh, Dr. Bell of Dubois, Dr. Kerr of Wilkesbarre, and Beattie of Franklin.

The luncheon was greatly enjoyed. The Princeton men had an opportunity of renewing old acquaintance, talking over plans and arranging to meet at the Seminary in May.

ROBERT B. BEATTIE.

Ch. Pennsylvania Synodical Group of Committee of 100.

### *The Alumni at Long Beach, Calif.*

About twenty members of the Synod of California, Alumni of Princeton Theological Seminary, met at a dinner and spent about an hour and a half together discussing the interests of our Alma Mater and the approaching Centennial Celebration.

We had a representative each of the classes of '61, '62, '63, '64, and, with many gaps, down to 1906. One and another and another, especially of the older members, recalled interesting and tender memories of the dear old Seminary; and with gratitude spoke of what she has done for them. We desire, in this way, to send greetings to our Alma Mater to express our undying loyalty to her and to pray for God's richest blessing upon her as she enters upon a new Century of Service. We have also requested Rev. Jas S. McDonald, D.D., who hopes to be in Princeton next Spring to attend the Centennial and to celebrate the semi Centennial of his own graduation, to represent us, and to bear to you our greetings and congratulations.

A hundred years! Glorious indeed has been the history of our Seminary, great has been the service for our King. Going back a hundred years ago, when Archibald Alexander was called to Princeton, even the most enthusiastic and optimistic, but dimly foresaw the great things God had in store for the infant Seminary.

The conflict is on, heroes are needed, and Princeton must furnish her quota. Again we say, "God bless our dear old Seminary, as she enters upon this new century of her great work. May her efforts be grandly crowned. May the glory of the Century to come, far exceed the glory, great as that glory is, of the Century now closing."

Most fraternally and affectionately yours,  
 R. W. Cleland  
 S. Lawrence Ward  
 Jos. S. McDonald  
 Lorin A. Handley } Committee.

## A Ballade of Princeton Seminary

AT THE OPENING OF ITS ONE HUNDREDTH  
SESSION

By the Rev. Benjamin B. Warfield, D.D.

A hundred years have sped them by  
 And brought their gifts to land and sea,—  
 Wars, peace, emprise, achievements high,  
 Delights men scarce had hoped could be,—  
 And with it all some vanity:  
 Deep, deep, the gulf 'twixt now and then!  
 What are these hundred years to thee,  
 O Princeton, loved of God and men?

Upon they hill, serene of eye,  
 Thou sit'st in calm; and joyously  
 Thou call'st the years as by they fly,  
 That they may lay upon thy knee  
 Tribute from their fecundity:—  
 The balance strike 'twixt now and then!  
 What are these hundred years to thee,  
 O Princeton, loved of God and men?

A hundred years of thinking high,  
 Of reverence and of loyalty:  
 Of open heart to every cry  
 Of human need and misery:  
 Each year more true, each year more free,  
 Well hast thou wrought 'twixt now and then,  
 Much are these hundred years to thee,  
 O Princeton, loved of God and men!

### ENVOY

Men, mark the years as past they flee,  
 And mark their tale 'twixt now and then:  
 And mark the waxing ministry  
 Of Princeton, loved of God and men!  
 Princeton, N. J.  
 Sept. 21, 1911.

## New Students and Enrollment

The Seminary has had the pleasure of matriculating this session 83 new students. The newly enrolled students are as follows:

### FELLOW

Rienk Bouke Kuiper, Holland, Mich., Uni-



versity of Chicago, 1907, Holland Christian Reformed Theological School, 1911.

## GRADUATE STUDENTS

Daniel Francois Barnard, Robertson, South Africa, Victoria College, 1905, Stellenbosch Seminary, 1910.

Jan Hendrik Blignault, Calitzdorf, Cape Province, South Africa, Victoria College, Stellenbosch Seminary, 1911.

Anderson Crain, Harrisburg, Pa., Occidental College, Wittenberg Seminary, 1904.

Edwin Percival Ferguson, Philadelphia, Pa., Howard University, Theolog. Dept., 1911.

Perry Braxton Fitzwater, North Manchester, Ind., Bridgewater College, Xenia Seminary, 1905.

Louis Johannes Fourie, Fouriesburg, South Africa, Victoria College, Stellenbosch Seminary, 1910.

William Parks Gordon, Hanover, Ind., Monmouth College, 1905, Xenia Seminary, 1909.

Baxter Dixon Dodderidge Greer, Anna, Texas, Austin College, 1905, Austin Presbyterian Theological Seminary, 1908.

Gerrit Hoeksema, Grand Rapids, Mich., Calvin College, Holland Christian Reformed Theological School, 1911.

Solomon Porter Hood, Trenton, N. J., Lincoln University, 1873, Lincoln University, Theological Department, 1881.

Daniel Stephanus Burger Joubert, Richmond Road, Cape Province, South Africa, Victoria College, 1906, Stellenbosch Seminary, 1910.

Edgar Davis Kerr, Waynesville, N. C., Davidson College, 1904, Columbia Seminary, 1907.

Harm Henry Meeter, Lansing, Ill., Calvin College, Holland Christian Reformed Theological School, 1911.

Jacob Mulder, Rock Valley, Iowa, Calvin College, Holland Christian Reformed Theological School, 1911.

William Nicol, Robertson, Cape Colony, South Africa, Victoria College, 1906, Stellenbosch Seminary, 1910.

Charles Henry Phipps, Greensboro, N. C., Davidson College, 1908, Union Seminary, Va., 1911.

Christian Gottlob Rath, Trenton, N. J., Northwestern Evangelical Seminary, Naperville, Ill., Minister of the German Evangelical Church.

Johannes Daniel Roos, Stellenbosch, South

Africa, Victoria College, Stellenbosch Seminary, 1910.

John Milton Rutherford, Walton, N. Y., Geneva College, 1908, Allegheny Reformed Presbyterian Seminary, 1908.

Petrus Johannes Bekker Shaw, Stellenbosch, South Africa, Victoria College, Stellenbosch Seminary, 1910.

Gert Cornelis van Rooyen, Stellenbosch, South Africa, Victoria College, Stellenbosch Seminary, 1910.

## SENIORS

John H. Gross, Findlay, Ohio, Findlay College, 1910.

Arthur James McClung, Cedar Rapids, Neb., Doane College, 1909.

Glenn Harvey Shaw, Philadelphia, Pa., Temple University.

## MIDDLEMS

John Francis Hagen, Lititz, Pa., Moravian College, 1910.

Jesse Herrman, Stirling, N. J., Princeton University, 1910.

## JUNIORS

Edward Raymond Barnard, Hamilton, Ont., Lafayette College, 1911.

John Clement Berry, Los Angeles, Cal., Occidental College, 1908.

Ward Franklin Boyd, Marinette, Wis., University of Wisconsin, 1911.

Samuel Ray Braden, Derby, Kans., Emporia College, 1910.

Fred E. Brooks, Dawn, Mo., Kirksville State Normal School, Mo.

Allan Hill Brown, Waukesha, Wis., Macalester College, 1911.

Arthur Nelson Butz, Allentown, Pa., Muhlenberg College, 1911.

John Snyder Carlile, Brooklyn, N. Y., Park College, 1911.

Edwin Stanley Chedister, Newark, N. J., Rutgers College, 1911.

Charles Córdova Córdova, Córdova, N. Mex., Washington and Tusculum College, 1911.

Walter Rollo Cremeans, Herrin, Ill., Lincoln College, 1911.

Jay Furber Davenport, Freehold, Ill., Beloit College, 1911.

Raymond Pue Day, Roslyn, Md., New Windsor College, 1911.

Earl Edgar Elder, Albia, Ia., Monmouth College, 1908.

Erik Torsten Folke, Stockholm, Sweden, Stattens Profskola Nya Elementarskolan, 1911.

Albert Grady Harris, Pineville, N. C., Erskine College.

Jacob Heemstra, Boyden, Ia., Hope College, 1910.

Raymond Solt Hittinger, Easton, Pa., Lafayette College, 1911.

Angus James Hodgkin, Red Springs, N. C., University of North Carolina.

John Henry Irwin, Downingtown, Pa., Park College, 1911.

William Cummings Kidd, Philadelphia, Pa., Lafayette College, 1911.

Jacob Servis LaRue, Hopewell, N. J., Lafayette College, 1911.

Andrew Charles Leitch, Castlederg, Ireland, Queen's College, Galway.

Peter Lewis Lloyd, Ystradgynlais, Wales, Marietta College.

Wallace Henry Marsh, Elizabeth, N. J., Maryville College, 1911.

George McCahon, Kilrea, Ireland, Lafayette College, 1911.

Albert Frederick McClements, Marcy, N. Y., Colgate University, 1910.

James Chauncey McConnell, Grove City, Pa., Grove City College, 1911.

Leighton James McMillan, Mobile, Ala., Princeton University, 1910.

Karl Palmer Miller, Princeton, Kentucky, Hanover College, 1910.

John Warner Moore, Carlisle, Pa., Yale University, 1908.

James Elias Napp, Kalamazoo, Mich., Kalamazoo College, 1908.

Richard Charles Theodore Othen, Colombo, Ceylon, Richmond College, Ceylon.

Edwin Griffin Peck, Youngstown, Ohio, Moody Bible Institute.

John Brandon Peters, Wachapreague, Va., Richmond College, 1909.

John Chambers Rankin, Kansas City, Mo., Park College, 1910.

Albion Lorenzo Robertson, Hulbert, Okla., Henry Kendall College, 1911.

Robert Hunter Robinson, Monmouth, Ill., Monmouth College, 1911.

George Hopkins Shea, Oxford, Pa., Lincoln University, 1911.

Albert Samuel Sheppard, Cardiff, Wales, Huron College, 1911.

DeForest Norris Shotwell, East Orange, N. J., Washington and Jefferson College, 1911.

Alexander Sifton, Sundridge, Ont., Davidson College.

John William Slack, Port Carbon, Pa., Albright College, 1908.

Orlo Donald Slater, West Point, Ill., Carthage College, 1911.

Theodore Stanley Soltau, Seattle, Wash., Northwestern University, 1909.

Homer Adam Troutman, Millersburg, Pa., Albright College, 1910.

Paul Culbertson Voris, Madison, Ind., Hanover College, 1911.

James Watt, Lancaster, Pa., Franklin and Marshall College, 1910.

Arthur William Henry Wellhoelter, St. Louis, Mo., Elmhurst College.

William Robert White, Kilkeel, Ireland, Queen's College, Belfast, 1911.

John Wichers, Zeeland, Mich., Hope College, 1910.

Edward Talmage Witt, Jennerstown, Pa., Lafayette College, 1911.

#### PARTIAL STUDENTS

Harold Willis Dodds, Grove City, Pa., Grove City College, 1909.

Domenico Antonio Porfiro, Beverly, N. J., Roman Catholic Seminary of Triventi, Italy.

John Franklin Steiner, Pandora, Ohio, Moody Bible Institute.

Elmer Walker, Trenton, N. J., Lafayette College.

The universities or colleges contributing more than one new student to the Seminary this season are: Victoria College, South Africa, 8, Lafayette 7, Monmouth 3, Calvin 3, Davidson 3, Park 3, Occidental 2, Lincoln 2, Princeton 2, Hope 2, Grove City 2, Hanover 2, Moody Bible Institute 2, Albright 2.

The geographical distribution of the new students is wide. South Africa sends 8, Ireland 3, Canada 2, Wales 2, Ceylon 1, Sweden 1, the United States, west of the Mississippi 10 and the Southern states 7. The remaining 51 come from the nearer states.

The Seminary also welcomes back former students—Rev. H. C. Baskerville, Ph.D., Rev. A. J. Dressler, Rev. J. N. McDowell as Graduate students; Messrs. Warren Elsing, S. A. Griffith and O. M. Jones as Seniors.

The total enrollment is as follows:

Fellows .....	6
Graduate Students .....	28
Seniors .....	40
Middlers .....	50
Juniors .....	52
Partial Students .....	9
Total .....	185

## The Inauguration of Professor Loetscher

The One Hundredth Session of the Seminary was formally opened by the exercises connected with the inauguration of the Reverend Frederick William Loetscher, Ph.D., as Professor of Homiletics.

The exercises were held in Miller Chapel on Tuesday, September the 22nd, at eleven o'clock in the morning.

The President of the Board of Directors, President E. D. Warfield, D.D., LL.D., presided and administered the pledge to the Professor-Elect. Prayer was offered by the President of the Seminary, the Reverend Francis L. Patton, D.D., LL.D.

The Charge to the new Professor was delivered by the Reverend Lewis S. Mudge, D.D., of Lancaster, Pa., a member of the Board of Directors. The Inaugural address, by Professor Loetscher, was on the subject "Homiletics as a Theological Discipline." The Charge, as delivered, and a brief outline of the address are appended.

### THE CHARGE TO THE PROFESSOR

My dear Brother:

Your inauguration as Professor of Homiletics in this Theological Seminary of the Presbyterian Church in the United States of America is an accomplished fact. The presentation to you of the charge by the Board of Directors is therefore in order. It is as the member of the Board delegated to perform this service that I address you at this time.

The Board of Directors does not hesitate to express its satisfaction that the chair of homiletics in this Seminary so long vacant is once more filled and that the faculty of instruction is once again complete. The Board of Directors does not conceal its gratification that you have been persuaded in the very prime of your manhood to leave the pastorate of a prominent church in a great city to devote yourself to the duties of this professorship. That you are fully aware of the nature of these duties we may assume. That you will devote yourself assiduously to the performance of these duties we are certain. What this occasion calls for then is not so much instruction as to the nature of the duties of your professorship as inspiration for their proper performance and it is this that we desire today with the gracious assistance of

the Holy Spirit to bring to you.

There are three reasons why you should congratulate yourself on having been called to this chair. Three reasons why you should enter upon and continue in the work of this professorship with enthusiasm.

1. *YOUR MATERIAL FOR WORK* This is not of the elements of the earth, it is not of the fruits of the soil, it is not of the works of man's hands, it is not of the products of man's mind. It is men, men made in God's image, inbreathed by God's spirit, able to think God's thoughts and to do God's work.

1. *And cultured men.* Men who have undergone a course of academic and are now undergoing a course of theological training and therefore have been taught what to think and how to think, to whom have been given materials for thought and methods of thought.

2. *And consecrated men.* Men who profess to come to you with bodies given over to the Divine Spirit with minds endued with divine truth and with souls absorbed in divine things.

3. *And called men.* Men who claim to be under the consciousness of a call from God to devote themselves in a special manner to the purposes of God.

Such is the material picked, purified and prepared for a particular purpose which comes to your hand and it is yours to take this material and make it a mouthpiece through which God can speak, a medium through which God can act, a mind through which God can think; and to this high end the upbuilding of saints in their most holy faith and the turning of sinners from the error of their ways.

Now if the farmer finds zest in the tilling of the soil, the scientist delight in the analysis of nature, the artisan pleasure in the products of his shop and the philosopher charm in the reasonings of his intellect, with what enthusiasm should you be fired as you realize how infinitely superior in every respect as compared with theirs is the material upon which you are called to work and how incomparably greater in every regard is the service the finished product is to perform.

2. *YOUR METHOD OF WORK.* It is a remarkable fact that after all these centuries of investigation and all these generations of invention no equivalent to or substitute for the human hand has ever been discovered. Still it is the hand made, hand moulded, hand managed that is the most desirable, the most beautiful,



the most individual. And what is true in the world of matter is also true in the world of men, and nowhere in the world of men is it more true than in the sphere of the school.

To produce the perfect man a double process is demanded.

First,—A process of elimination by which that which is evil is eradicated.

Second,—A process of education by which that which is good is made better and that which is better is made best; by which the individual is increased in his breadth of vision, depth of feeling and exultation of spirit. Now the elimination must be carried out by hand lest the wheat be eradicated with the tares and the education must be accomplished by hand lest the process of broadening and deepening and heightening proceed with heedlessness or haste. Indeed is there any more outstanding fact in the sphere of the school, whether it be of secular or sacred learning, than this, that personal attention by the teacher to the individual scholar is the *sine qua non* of the highest success?

If this be true in the sphere of secular learning and in the realm of theological education in general, it is true especially in the Department over which you have now the honor to preside. The highest success cannot be achieved by you, the success you long for and pray for and labor for, without such hand work. Each of your students must be for you a distinct mass of human clay to be moulded by you for the Master and made by you a vessel of honor for the use of the Master. The criticism for each student of many sermons in outline and in full, the hearing from each student of many sermons preached in public and in private, the discussing with each student of his strength and his weakness in your study behind closed doors with tact and tenderness, patience and persistence—all this must be done if your work is to be well done, done in addition to and as of equal importance with the work of the lecture room, valuable as that will doubtless be at your hands.

But think not, I beseech you, of this obligation to come into intimate contact with each of your students with dread because of the drain it will surely make upon your resources. Let it be to you rather a source of inspiration and an aid toward enthusiasm. Rejoice that duty calls you in particular to come into the closest contact with the individual student. Rejoice that you must deal directly with his per-

plexities, with his problems, with his limitations and aspirations. Rejoice that for you it is not literature or language or learning in the abstract, supremely important as these are, with which you have primarily to do but with life and life in the concrete, life in the personalities of men who are professedly preparing for lives which shall be the means of saving, sustaining and sanctifying other lives. Yes, rejoice with exceeding joy for in such contact and converse there will surely come to you such strength and stimulus as will make the yoke the Master is wearing with you easy, and the burden the Master has laid upon you light, and as you see the ability of your pupils to give expression to thought growing and to make impression on life increasing under your guiding hand you will know a kindling of heart and experience, an exultation of spirit unknown to the most learned scientists with his voiceless vision, to the most celebrated sculptor with his inanimate marble or to the most renowned artist with his responseless canvass.

3. YOUR MOTIVE IN WORK. Your motive in work is not, I know, the obtaining of the gold of earth with its glitter, or the gaining of the glory of man with its glamour, but the proclaiming of the gospel of Christ with its grace. You have become convinced that there is no other name given under heaven whereby we must be saved. You are certain that whosoever shall call upon the name of the Lord shall be saved. And with the Apostle Paul of old you have concluded, "How then shall they call upon Him in Whom they have not believed and how shall they believe in Him of Whom they have not heard and how shall they hear without a preacher," and therefore, you have given your life to the special purpose of producing preachers who will proclaim Jesus Christ and His gospel that men may hear of Jesus and hearing of Him believe in Him and believing in Him be saved by Him.

Oh what an inspiring, what an enthralling mission this—to mould men so that they may up to the uttermost of their abilities preach the glorious gospel of the Son of God. There is nothing in Heaven or on earth which should so kindle your enthusiasm as this—this mission, by which as a messenger of the Master yourself you multiply yourself through, and lose yourself in multifold other messengers. Such a mission should send you forth each morning with flashing eyes, with glowing countenance, with erect carriage, with loving heart,

with vigorous mind, with determined will; and should bring you home each night eager, anxious, expectant to labor for another day.

My dear brother, we have been speaking of your material for work, of your method of work, of your motive in work. May we now call your attention to the fact that the Master of us all, who was the first great teacher of homiletics, gathered in His school the same kind of material as that which is given to you, used in His school the same method as that which is suggested to you, cherished in His school the same motive as that which is regnant in you. Therefore, never doubt that this material is the best procurable, that this method is the best obtainable, that this motive is the best available, and let each contribute its full quota to that divinely bestowed enthusiasm which is to be your strength in weakness, your hope in discouragement and your assurance of abiding success.

I find myself unable to bring this charge to a close without at least a passing reference to your predecessor in the chair of homiletics in this Seminary. If Dr. Paxton were here today in the flesh, as I like to believe he is in spirit, I know he would first of all express his great pleasure that one of his own pupils had been chosen as his successor, a pupil moreover in whose accomplishments he took special pride and whose manner of public discourse has so many characteristics in common with his own. And then I believe he would make two suggestions to you. May I presume to mention them?

First, He would urge you to admonish your students to enrich their lives in private. He would plead with you to do your utmost to make them realize that what they are will speak louder and longer than what they say; that as it is out of the abundance of the heart that the mouth speaketh, that they should keep their hearts with all diligence lest any utterance of theirs should add to or take from the real truth of God. My brother, I beg of you to turn aside ever and anon as did he from the lecture of the hour and to take time to speak to your students of the deep things of God, of those fundamental things of which they must first have personal experience before they can proclaim them with power to others.

Second, He would urge you to admonish the students to guard their lips in public. He would suggest that there is no better way of doing this than to tell the old, old story of

Jesus and His love as often as possible and always to tell it as nearly as possible in the words of the original. This advice you will recall he often gave, as we sat in his class room or visited him in his study and recent events have given it a new emphasis and a new significance. Both the learned and the unlearned grasp the meaning of the biblical terms and phrases and he who uses them sincerely is in no danger of being misunderstood by his hearers nor of being called upon for elucidation by his readers.

And now my dear brother the Board of Directors congratulate you on your formal entrance upon what we all hope will be your life work. We assure you of our abiding confidence in your ability and fidelity and we crave for you amid your arduous labors the blessing of God, the Father, the fellowship of God the Son and the guidance of God the Spirit and we earnestly hope that all your labors, begun continued and ended in The Triune God, may add to the reputation of this institution of sacred learning, may increase the efficiency of the ministry of our beloved church and may redound to the glory of God. And to Him shall be all the praise, Amen and Amen.

### THE INAUGURAL ADDRESS

In the introduction to his address, Dr. Loetscher expressed his appreciation of the honor conferred upon him by his election to this professorship, alluded to the long and distinguished services of Dr. Paxton in the undivided chair of Ecclesiastical, Homiletical and Pastoral Theology, and spoke of his sense of responsibility in undertaking so high and difficult a trust.

Announcing as his subject, "Homiletics as a Theological Discipline", the speaker first set forth the general nature and characteristics of the various disciplines comprised in the department of so-called Practical Theology. Like all other members of this group of studies, Homiletics is to be treated both theoretically and practically, that is, both as a pure science and as a technical art.

As a science, Homiletics must ascertain the true idea of preaching. It must investigate and arrange into an orderly system all the parts pertaining to this distinctively Christian institution of preaching. Viewed in the light of its history, the sermon is one of the most important of the living functions of the church, and homiletics as a science has its



independent rootage in the very existence of this self-propagating society of believers in Christ Jesus. The redemption achieved by the Son of God called into being the three characteristic elements of the work of the pulpit: the Bible or the inspired record and interpretation of the redeeming acts themselves; the church or the community of those regenerated by the Holy Spirit, and the ministry, or the succession of officers called and qualified of God to proclaim and preach the glad tidings of salvation. Homiletics as a science must therefore deal chiefly with these three closely connected problems: the sermon in its relation to Holy Scripture, the sermon in its relation to the Church, and the sermon in its relation to the personality of the preacher. Under each of these heads attention was called to the specific questions that scientific homiletics must discuss. The relation between rhetoric and Homiletics was then considered from the historical and the philosophical standpoints, the conclusion reached being that Homiletics, while closely related to rhetoric, has received and can continue to receive its richest developments only when treated as an independent member of the circle of theological sciences.

In the discussion of Homiletics as a technique or art the important question is that pertaining to the method of instruction. How can the principles of scientific Homiletics be most advantageously applied to the practical work of preaching? After disposing of the two objections often urged against practical homiletics, namely, that the sermon is not to be conceived as having anything to do with art and that the promised aid of the divine Spirit for the work of preaching makes art undesirable as well as unnecessary, the speaker indicated the method that he would pursue in teaching Homiletics as a technique.

Stress was laid upon the importance in this connection of showing the Seminary student the practical nature of all his theological courses and the homiletic benefits of the peculiar discipline imparted by each of them. This task may be done, as in some of the Scottish seminaries, by a series of lectures reviewing the theological curriculum from this standpoint, or, as in the homiletic seminars of the German universities, by the combination, under the guidance of the professor of homiletics, of the scientific methods of investigation in special fields of study with practical

exercises in the statement of results in sermonic forms. Sermons submitted in writing or delivered by the students may likewise be made the basis of instruction in regard to the practical or homiletic value of the theoretical theological sciences.

Again, a professor of homiletics ought to relate the scientific principles that underlie the art of preaching to the peculiar needs and demands of the age. He ought to do all in his power to expedite the experience of the future preacher by helping him in advance to understand the signs of the times in which his ministry will lie. He ought to furnish inspiration and guidance for an ever deepening and widening culture of the minister.

And in aiming at the enrichment and development of the entire homiletic personality of the theological student, practical homiletics will lay the chief stress upon the moral and spiritual forces that alone can make the witness speak in the demonstration and power of the Holy Ghost.

And lastly, so far as the distinctively technical training is concerned, this may be advantageously given in connection with the development of the scientific principles of homiletics by presenting these in the light of practical illustrations; further, by means of an inductive study of the oral or published sermons of successful preachers, and above all by abundant classroom exercises and the occasional delivery of whole sermons before the student body and at regular church services.

## The Fall Conference

The sessions of the Fall Conference were held on Monday and Tuesday, October the 9th and 10th. They were unusually well attended and were all characterized by deep and sustained interest. Owing to the unexpected absence of Rev. John R. Davies, D.D., the first session, at 5:30 p. m. on Monday was conducted by Professor Erdman. At the evening session an address on the subject of "Ministers and Revivals" was delivered by the Rev. W. H. Roberts, D.D., LL.D., Stated Clerk of the General Assembly. On Tuesday an early morning prayer-meeting was conducted by Professor Erdman. The first address was delivered at 10 o'clock by Professor Henry B. Wright of Yale University, on the subject of "Consecration," and dealing specially with the relation between the intellectual and the spiritual life.

The second speaker was the Reverend C. A. R. Janvier of the Hollond Memorial Presbyterian Church, Philadelphia, Pa. The subject was "Apostles of the Supernatural." At three o'clock Professor B. B. Warfield, D.D., spoke on the "Cultivation of the Spiritual Life in the Seminary."

Mr. Chas. G. Trumbull, editor of the *Sunday School Times*, Philadelphia, spoke at four o'clock on "The Indwelling Christ." The closing address was by the Reverend Professor C. N. Woelfkin, D.D., of the Rochester Theological Seminary. The Reverend John R. Davies, D.D., presided at all of the sessions on Tuesday. Brief outlines of some of the addresses are added.

#### MINISTERS AND REVIVALS

By REV. WILLIAM H. ROBERTS, D.D.

In the course of the address the following points were developed:

1. Revivals bring about decided progress in the general character of the ministry as an educated and intellectual body of men, for the majority of the colleges and theological seminaries of the country were a result of revivals of religion.

2. Revivals are the principal source of the uplift given to the Church from time to time by wide-spread and far-reaching missionary movements.

3. Revivals strengthen the position and increase the influence of ministers in the communities in which they are located, and throughout the world.

4. Revivals are the proof that the theology of the Cross is the only theology which has in it a quickening life and converting and constructive power.

5. Revivals lead to the production of a ministry, possessed of spiritual power. Not only sinners, but ministers themselves were required to answer the question—are you a converted person?

6. The present need of revivals was shown to be very great and the duty of the ministry to promote them emphasized. As illustrations of the need in the United States, attention was drawn to the fact that sixty per cent of the voters of the country were not in any Christian church, Protestant or Catholic. The second illustration was found in the case of France, where out of thirty-nine millions of people, only between seven and eight millions acknowledge membership in any Christian church.

An appeal was then made by the speaker to the theological students and ministers present to live as remembering that the Christian Church began with a revival of religion; that revivals have approved themselves as natural to Christian life and work; that they are of great value to ministers themselves as authenticating their mission as ambassadors for Christ, and that in this present time there should be importunate prayer in the spirit of the patriarch of old who wrestled with Jehovah, saying—"I will not let thee go unless thou bless me."

#### APOSTLES OF THE SUPERNATURAL

"Sent by the Holy Ghost" (Acts 13:4)

By REV. C. A. R. JANVIER

Antioch was almost a modern city, throbbing as it was with imperial life, magnificent in its wealth and beauty and luxury, worldly with an utterly God-forgetting worldliness. The church established there had everything in its environment to despiritualize it. The words, "Sent by the Holy Ghost," are therefore peculiarly striking and significant. They not only reveal the secret of that church's power, but are in a sense the very heart, not only of the book of Acts, but of all the effective life of the Church of Jesus Christ till He come again.

Three truths are suggested by them:

1. The Christians of Antioch made much of God. He was a pressing reality. They reckoned on Him. He was in the very center and front of their field of vision. They thought in forms of the supernatural.

2. In the unity of the Godhead they peculiarly recognized and depended upon the activities of the Holy Ghost. They were alive to the fact that in the divine economy they were living—as we are—under the dispensation of the Holy Spirit. They looked to Him for guidance. They implicitly obeyed His command, whether affecting their own life work or that of others.

3. Responding thus to his "sending," they never found Him to fail them. He who said "Separate unto me Saul and Barabas," filled His messengers for each special service (v. 9), and gave them power and success.

The lesson is peculiarly needed today. Men who bear the Christian name are mimicking and apologetizing for the supernatural. They are explaining away miracles. They breathe a sigh of relief as they see the virgin

birth and the resurrection disappear. Christianity is little more than a system of ethics. The emphasis is on the here and now. Not one of us but feels the sweep of this current.

Brace yourself against it, men! There is danger in it. Danger to vital Christianity, danger especially to efficiency in the calling to which you have responded. Supernaturalism is your sphere—the very air you need to breathe—the soul of your life. If you are to succeed at all, you simply must be spiritual. You must think in terms of God. He must loom big in your experience. Then you need to emphasize the energies and activities of the third person of the Trinity. Pray to the Holy Spirit, the Revealer of Christ, the Giver of power for witness bearing. Seek importunately that power. Then *depend* upon the Holy Spirit. He will not fail you. Sent by Him, you will find Him going before you and going in you and filling you for service.

To make this word more definite and practical, I want to warn you against certain things which are peculiarly liable to come between us and God—to rob us of spirituality and therefore of power.

1. Professionalism. We are trained to know the right thing to say and to say it. We learn to say it easily, even glibly. We know what we are expected to do, and we learn to do it readily. We are in danger of being as genuine as a pious parrot and as spiritual as a Tibetan prayer wheel.

2. Secularization. The pressure on the pastor is tremendous. A thousand demands are made upon him to do things valuable and even necessary, but only indirectly connected with spiritual service. The demands must be met, but the danger of missing the best things must be realized. Connections with God must somehow be kept open. The secular must be kept in subordination to the spiritual.

3. Unspiritual intellectual effort. The religious life that has not a clear intellectual basis is at best a shallow thing. A preacher of the Word who does not lay his every intellectual capacity under tribute to the ministry of that Word is untrue to his trust. But it is possible, especially in student life, to divorce the intellectual processes from the spiritual, to study about God without feeling His touch. If there is to be spiritual power in the pulpit, there must be spiritual power in the study, spiritual power in the class-room.

4. Personal ambition and pride. Ministers

occupy a conspicuous place. They stand before the public. Popularity is a desirable asset for them. The temptation to conceit, to vanity, to self-centred living, is tremendous. And nothing will more surely kill spirituality and efficiency than ambition and its partner, envy.

5. Secret sin. The minister is in many ways safe-guarded from gross sin, from open faults. All the more is he in danger of harboring evil imaginations. His calling takes him up to high levels, and the re-action involves a tremendous strain. He is tempted to excuse himself for secret lapses, at least in his thought life. He forgets that he can be nothing else in public than he is in his inmost soul. "Be ye clean, that bear the vessels of the Lord."

Against all these and many other dangers there is only one safe-guard. Keep close to God. Keep Him in the fore-front of your thought. Pray much—not only at set times, important as that is, but all the time. Take God into everything you do. Ask the Holy Spirit to make God very real to you, to take of the things of Christ and reveal them to you. Keep in touch with the unseen. Endure as seeing Him who is invisible. Be apostles of the supernatural—sent by the Holy Ghost to win lost men and women to Him who alone redeems and restores them.

#### THE INDWELLING CHRIST

By MR. CHARLES G. TRUMBULL

The conscious needs of my life, before there came the new experience of Christ of which I would tell you, were definite enough. Three in particular stand out:

1. There were great fluctuations in my spiritual life, in my conscious closeness of fellowship with God.

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It seemed to me that it ought to be possible for me to live habitually on a high plane of close fellowship with God, as I saw certain other men doing, and as I was not doing. Those men were exceptional, to be sure; they were in the minority among the Christians whom I knew. But I wanted to be in that minority. Why shouldn't we all be, and turn it into a majority?

2. Another conscious lack of my life was in the matter of failure before besetting sins. I was not fighting a winning fight in certain lines. Yet if Christ was not equal to a winning



fight, what were my Christian beliefs and professions good for? I did not look for sinlessness. But I did believe that I could be enabled to win in certain directions, habitually, yes, always, instead of uncertainly and interruptedly, the victories interspersed with crushing and humiliating defeats. Yet I had prayed, oh, so earnestly for deliverance; and the habitual deliverance had not come.

3. A third conscious lack was in the matter of dynamic, convincing spiritual power that would work miracle-changes in other men's lives. I was doing a lot of Christian work—had been at it ever since I was a boy of fifteen. I was going through the motions,—oh, yes. So can anybody. I was even doing personal work,—the hardest kind of all; talking with people one by one about giving themselves to my Saviour. *But I wasn't seeing results.*

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It was about the middle of August that a crisis came with me. I was attending a young people's missionary conference, and was faced by a week of daily work there for which I knew I was miserably, hopelessly unfit and incompetent. For the few weeks previous had been one of my periods of spiritual let-down, not uplift, with all the loss and failure and defeat that such a time is sure to record. The first evening that I was there Bishop Oldham, of India, spoke on the Water of Life. He told us that it was Christ's wish and purpose that every follower of His should be a wellspring of living, gushing water of life *all the time* to others, not intermittently, not interruptedly, but with continuous and irresistible flow.

The next morning, Sunday, alone in my room, I prayed it out with God, as I asked Him to show me the way out. If there was a conception of Christ that I did not have, and that I needed because it was the secret of some of these other lives I had seen and heard of, a conception better than any I had yet had, and beyond me, I asked God to give it to me. I had Richard Robert's sermon with me, "*To me to live is Christ*," and I rose from my knees and studied it. Then I prayed again. And God, in His long-suffering patience, forgiveness, and love, gave me what I asked for. He gave me a new Christ,—wholly new in the conception and consciousness of Christ that now became mine.

What I mean is this: I had always known

that Christ was my Saviour; but I had looked upon Him as an external Saviour, one who did a saving work *for* me from the outside, as it were; one who was ready to come close alongside and stay by me, helping me in all that I needed, giving me power and strength and salvation. But now I knew something better than that. At last I realized that Jesus Christ was actually and literally within me; and even more than that: that He had constituted Himself my whole life (save only my resistance to him), my body, mind, soul, and spirit; my very self.

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And that is how I know for myself that there is a life that wins; that it is the life of Jesus Christ; and that it may be our life for the asking, if we let Him—in absolute, unconditional surrender of ourselves to Him, our wills to His will, making Him the Master of our lives as well as our Saviour—enter in, occupy us, overwhelm us with Himself, yea, fill us with Himself "unto all the fulness of God."

#### THE GOSPEL MESSAGE

By PROF. C. N. WOELFKIN, D.D.

As Ministers of the Gospel, we should be clear concerning the nature and purpose of our calling, and then utilize those means and methods which are designed to make service most effective. The Gospel is a divine dynamic, saving men from sin. This salvation from sin is conceived in very different types. Sacramentarianism supposes grace to be mediated through ceremonies performed under the hands of a sanctioned priesthood. Evangelicals regard grace as vitally ministered by the Holy Spirit, through the ministry of the Gospel Message. To us, then, the Message is of first importance. The Bible doctrine regards man as a lost sinner needing redemption. Sin has two involvements. It has a history of transgression. This history has made an irrevocable past in words and deeds. It is a mortgage upon our lives and collects its interest through burdened memories and painful conscience. A sinful past is invested with a subtle magnetism, having power to drag a man back and compel him to live the sin over again in imagination with a morbid interest. The second involvement is that of infection. Sin intrenches itself in the heart-motives and assumes aristocratic as well as gross forms. It obscures spiritual per-

ceptions and exercises a daily tyranny over the soul. In this double dilemma the soul cries out, 'O burden of my yesterdays, "Wretched man that I am; who shall deliver me?"'

The Gospel meets this double oppression of sin. It first secures the past. There can be no confidence in the present or for the future until this mortgage of the past is lifted. Here we proclaim the Gospel of the Cross. "He made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him." With the cross on the horizon behind him, the pardoned sinner may confidently regard the crisis before him. But now he finds sin a power dominating him within. Redemption must deal with the dynamic as well as with the debt of sin. Forgiveness is something more than the canceling of a bond; it is the capitalizing of the life. And here we must proclaim the vital side of the Gospel, viz., "The Gift of the Holy Spirit." This phase of the Gospel is very prominent in the New Testament, but it has fallen into a very secondary emphasis in modern preaching. And even where the importance of the Holy Spirit is preached, it seems to be separated from the Gospel of forgiveness. We hold firmly to the Cross, and then treat the presence of the Spirit in the life with its sovereign power as something supplementary to the Gospel of salvation. It is very desirable but something secondary and in the main for the select from among the elect.

This was not so among the early heralds of the Gospel. The O. T. says relatively little about the suffering Messiah. But it makes much of the advent of the Spirit in men's lives. John, who pointed to "The Lamb of God, bearing away the sins of the world," immediately added, "He shall baptize you with the Holy Ghost." Peter on the day of Pentecost met inquiring souls with the promise, "Ye shall receive the remission of sins, and the gift of the Holy Ghost." Now when this note drops out of our preaching or is regarded as something supplementary to the Gospel, we fall into the danger of abusing the Cross of Christ. The Cross releases us that we may become holy in life. For holiness of character is the ultimate test of salvation. Now if the Holy Spirit does not become the sovereign of life, the life remains in bondage and weakness. Then the cross is habitually utilized to

cover the sins from which the Spirit is designed to release us. This is to dishonor the cross and degrade it to the level of the indulgence which Tetzle peddled over Germany. God will not accept even the Cross of his Son as a bribe or indulgence for sin. The Presence and Power of the Holy Spirit in life is designed to deliver us from the law of sin that wars in our members; to enable us to escape the corruptions that are in the world through lust; and to enfranchise us so that we are not debtors to the flesh to live after the flesh. On the positive side it makes us partakers of the divine nature; repeats the mystery of the incarnation in experience; and enables us to show forth the virtues of Him who called us out of darkness into life. These are the foci round which our message should swing. Earnest and serious men will pay little heed if we make petty programs of duty or degrade the pulpit into kindergarten performances on problems which they understand much better than the preacher. Supply them with the dynamic of holy living, and they will make their own adjustments better than we can. Let us see to it that the Holy Spirit is sovereign in our own lives; that we are daily growing the fruits of the Spirit; and that The Spirit has a due place in our testimony of the Gospel, and our ministry will be in power and the demonstration of the Divine Spirit.

### Lecture by Prof. Moulton

On September 28, a lecture was delivered before the Seminary by Rev. Professor James Hope Moulton, D.D., D.C.L., Professor of Hellenistic Greek and Indo-European Philology in Manchester University, and Tutor in Wesleyan College, Didsbury. Professor Moulton is one of the leading contemporary students of the language of the New Testament. His particular work has been the application to New Testament grammar and exegesis of the information furnished by the recent discoveries of papyri. In this field, his services are perhaps more important than those of any other English scholar; he occupies in England a place similar to that of Professor Deissman in Germany. His *Grammar of New Testament Greek*, of which the first volume, containing *Prolegomena*, has already appeared, marks a new departure in the linguistic study of the New Testament; for here for the first time the New Testament is studied syste-



matically in the light of the contemporary vernacular as it has been preserved in the non-literary *papyri*. Besides his strictly scientific attainments, Professor Moulton possesses a rare gift for making philology interesting and even entertaining as well as instructive. This gift appears clearly even in his published works; but in his lecture before the Seminary it had freer course than is possible on the printed page. After characterizing the impetus to the study of the Koiné (and within the Koiné especially of the New Testament) which has proceeded from the discoveries of the last few years, the lecturer proceeded to demonstrate by means of examples the application of the new knowledge to the interpretation of puzzling passages in the New Testament.

### Lectures by Professor Gregory

Prof. Caspar René Gregory, D.D., LL.D., of Leipzig University, delivered a series of lectures in Miller Chapel in October on Textual Criticism of the New Testament.

Dr. Gregory bears the notable distinction of being one of the few Americans to be called to a full professorship in a German university. After his graduation at Princeton Theological Seminary in 1870, he continued for three years as a graduate student, and collaborated with Dr. Charles Hodge in the preparation of Hodge's Systematic Theology. He then studied in Germany under the great New Testament scholar Tischendorf, with whom he became associated in his textual work on the New Testament. Upon Tischendorf's death he brought to completion Tischendorf's monumental work upon the Prolegomena to the New Testament. He was a member of the Faculty of Leipzig University as Privatdocent, '84-'89, Extraordinary Professor '89-'91, and since '91 he has been Professor. He is a leading authority and writer on New Testament textual criticism. He has received the D.D. degree from the Universities of Leipzig and Glasgow, and LL.D., from the University of Pennsylvania and Yale.

### Sir Andrew Fraser

The Seminary is to be specially congratulated upon having secured, for the Students' Lecture Course on Missions, the service of the eminent British statesman, Sir Andrew Henderson Leith Fraser K.C.S.I., M.A., LL.D.

Sir Andrew entered the Indian Civil Service in 1871, and has ever since then been closely related to the government of India, becoming increasingly familiar with all the problems of social, political and religious life in India, on which he is now recognized as an accepted authority. In 1898 he was appointed as Officiating Secretary to the Government of India. In 1902 he was President of the Police Commission. From 1903 to 1908 he served as Lieutenant Governor of Bengal.

The lectures are to be delivered in Miller Chapel at eight o'clock each evening from December fourth to December eighth inclusive. The subjects announced are as follows:

1. The Necessity of Missionary Work in India.
2. The Obligation of that Work.
3. The Relation of Missionary Work to Civil Government.
4. The Indian Church.
5. The Prospects of Indian Missions.

(Just as the *Seminary Bulletin* goes to press, word comes from Sir Andrew Fraser asking that he be released from delivering the Mission Lectures this season on account of an urgent call back to England. The Faculty has released him with regret, and it is planned that he be heard some other year.)

### The Election of Dr. Mudge

It is an occasion of much gratification that the Rev. Lewis W. Mudge, D.D., of East Downingtown, Pa., has been elected as a member of the Board of Trustees of Princeton Theological Seminary. Dr. Mudge served for many years as pastor of the Second Presbyterian Church of Princeton, and is therefore thoroughly acquainted with all the interests of the Seminary. His presence will be a source of increased strength to the Board of Trustees.

### Col. John T. McCook

The Seminary sustained a great loss in the death of one of its Directors, Col. John J. McCook, LL.D., which occurred on September the seventeenth. Col. McCook had served as a member of the Board since 1897.

The following extract is from *The New York Observer*:

John J. McCook was born at Carrollton, Ohio, in 1845. He was studying law at Kenyon College when the war broke out, and

forthwith enlisted in the Sixth Ohio Cavalry. He was then only sixteen, the youngest of the "fighting McCooks," and by no means the least gallant or least successful. He enlisted as a private. At seventeen years of age he was a lieutenant, at eighteen a captain, at nineteen a brevet major, and at twenty, at the close of the war, a brevet colonel.

He served in many campaigns in both the East and the West. He fought at Perryville, at Murfreesboro, at Chicamauga, in the Wilderness and around Petersburg. He received his brevet captaincy for gallantry on the field of Shady Grove, where he was seriously wounded. It may be added that his father was killed while leading a party to intercept Morgan, the raider, and that seven of his brothers were in the army, five of them rising to the rank of general.

At the close of the war the young soldier was not yet of age. He went back to Kenyon College and took up his studies there where he had laid them down at the end of his freshman year, and in due course of time was graduated with honorable standing, with the degree of A.B. Then he went to Harvard and pursued a course in its law school. Having got his second diploma, with the degree of LL.B., and been admitted to practice at the bar, he came to this city. For many years he was senior member of the well known firm of Alexander & Green.

Colonel McCook by no means let his profession absorb all his attention and activities. He played a conspicuous part in the social life of the metropolis, and was most useful in promoting religious and educational interests. He was for some years a trustee of Princeton University. Princeton conferred on him the degree of A.M. and Lafayette that of LL.D.

He became conspicuous in the religious world as prosecutor of the Rev. Charles F. Briggs, D.D., professor in the Union Theological Seminary, in his trial for heresy. He was an active member of the Fifth Avenue Presbyterian Church. He was also a trustee of Kenyon College and a director of Princeton Theological Seminary. He was chairman of the Army and Navy Christian Commission of the Young Men's Christian Association during the Spanish-American War.

Colonel McCook never was active in politics. President McKinley offered him a place in his first Cabinet but he declined it.

He was for some time president of Phi

Beta Kappa of the Delta Kappa Epsilon Alumni Association, and of the Ohio Society of New York, and a member of the Metropolitan, Union League, City, Union, New York Athletic, Harvard and Tuxedo clubs, and of the Bar Association and the Military Order of the Royal Legion. Col. McCook was also a member of the Presbyterian Social Union of New York.

In 1876 he married Miss Janetta Alexander, of New York, daughter of the original head of the law firm of Alexander & Green.

### Nathaniel Tooker, Esq.

The Seminary has lost another member of its Board of Trustees and a devoted friend in the death of Mr. Tooker, which took place suddenly of apoplexy on June 7th, 1911, on the Staten Island ferry slip. He was in excellent health up to the moment of his death. On June 5th he had attended the Presbyterian Union missionary dinner in New York, and the prayer meeting of his home church the evening following. He had planned to visit his son, Dr. Fred J. Tooker, who is a medical missionary in China. Mr. Tooker became a member of the Board of Trustees in 1899 and at the time of his death was the chairman of the Finance Committee. He was an elder of the Central Church of East Orange and was deeply interested in the affairs of Church at large. He was first vice-president of the Chaparra Sugar Company, the Mercedita Sugar Company and the Tinguaro Sugar Company, and was a director of the West India Land and Trading Company. He was in his seventy-third year at the time of his death. Two sons and three daughters survive him. In his will Mr. Tooker left \$5,000 to the Seminary.

### Special Addresses

The following speakers have addressed the student body at the Tuesday evening meetings:

John R. Mott, LL.D., Secy. Worlds Christian Student Federation, Sept. 26.

The Rev. Walter C. Erdman, Taiku, Korea, Oct. 3.

The Rev. F. E. Higgins, Minnesota, Oct. 24.

Mr. Inglis Frost, Oct. 31.

Mr. J. E. McAfee, Secy. Presbyterian Board of Home Missions, Nov. 7.

The Rev. J. W. Harris, Porto Rico, Nov. 14.

The Rev. John McDowell, Park Presbyterian Church, Newark, Nov. 22.

The Rev. G. Sherwood Eddy, of China, Nov. 28.

## Summer Work

Most of the members of the Junior and Middle Classes of last year spent the summer in active missionary and evangelistic work in different parts of the country. Thirty-seven were under the direction of the Presbyterian Board of Home Missions.

Early in the fall Dr. John Dixon visited the Seminary and received from the men some personal account of their work. The following brief summary of a number of these experiences will be illustrative and interesting:

Three services on Sunday, Waymart, Prompton, and Bethany, Pa. Services held at each place every Sunday. Over two hundred pastoral calls made. Mixing with the summer boarders resulted in getting them out to the services. Played tennis, baseball, and bathed with them. Average attendance, 180.

Three preaching services every Sunday. Two were in town, one in the country. Country people were the more responsive. Pastoral calls appreciated. This is one of the essential parts of a minister's life, for only in this way can we know what they need in the way of preaching.

Two old established churches without pastors. Held them together during the Summer. Four miles apart. Large membership at each place. Able to pay pastor \$1,000. Could not get one.

Men's work in a Company town. Lived right with them so as to gain their confidence. Shifting population. A daily duty much appreciated was to meet all trains welcoming new comers to the town and inviting them to the services and showing them to their boarding places, and bidding God-speed to the departing ones.

Organization of the Boy Scouts and holding weekly meetings and occasional hikes and short camping out trips.

Organization of the C. E. and training the members to lead meetings and speak in public. As there was no social life of any kind in the town, I made it centre about the School house,

a fine, modern building, where we also held our services. Frequent socials which resulted in bringing together in a more fraternal spirit, the three cliques in the town caused by distinction made between the officers, foremen, and workmen's families and the hotel men who were practically ostracized by the townspeople.

Two decision days were held to bring the summer's work to a focus, resulting in 21 men and six boy scouts standing on their feet and accepting Christ as their Saviour. There were also several women who confessed Christ.

Pastoral calls were made every afternoon and evening unless some stated meeting was on. These were much appreciated and won to the services Roman Catholics, Seventh Day Adventists, Friends, Episcopalians, Lutherans, Methodists, and those not identified with any Church. Three meetings on Sunday, two during the week. Two funeral services and daily services at the bedside of a dying woman. Always attended Choir rehearsals and dropped in to the meetings of the Ladies' Aid Society, held every two weeks.

Exchanged two Sundays with men in pioneer fields not far away.

Stopped gambling in the public thorofare, secured quoits and reading matter for the men, so as to occupy their leisure time which was largely given over to gambling.

Two adults and one infant baptized. Work difficult because of the different denominations. German Reformed, Christian, Lutheran, Catholic (the latter very strong). Foley, Minn. is a new town and with a man of vim and "stick-toativeness", wonderful results could be obtained. Population growing fast.

Bruno, Minn. New agricultural country. In addition to the pure Gospel, pastoral calls and sociability are demanded. Without them the message falls short. Relieving the sick, short daily calls, and prayer with those who were ill, helped greatly in the work. One Sabbath, preached at Kerrick, where a Protestant service had never been held. One woman had not heard a sermon in eight years, another in seven. They had a Sabbath School of seventy-five and were praying for a Minister.

Edgemont, South Dakota, long vacant. In town. Two sermons a week and Sunday School. Visitation most effective. After seven weeks they secured a permanent Pastor. Transferred to Vale. Farmers on Homestead



land. One service and S.S. One funeral. People responded well. Sorry to leave because they are not likely to have a successor. Permanent S. S. established there.

An organized Church and two outstations. Only preacher within a radius of thirty miles. Two Church services held each Sabbath. Fairly well attended, some families riding as much as ten miles. Sabbath Schools at two of the Churches. Pastoral work during the week among the ranchers. Always found a warm welcome. Tennis Club and other athletics brought the men and boys in touch with our work.

Raymond, Wash. Five years old. Population 3,500. Lumber works. New work, had to rent a hall. Circulated advertising matter, bulletins placed on bill boards, found some Presbyterians, and first Sunday had twenty out. Found that the only systematic way to get at the proposition was to take a religious census. Consulted with the Baptist, and Methodist Pastors, and finally secured a complete census of past and present Church affiliations. Church now established with a permanent pastor. Through help and courtesy of friends, property secured valued at \$2,500, and over \$1,000 cash and lumber for a building. Also carried on street meetings in the saloon district of the town which seemed to reach some of the "down and outs". Assistant Pastor in a city down town Church with all the various activities connected with such an institution. S.S., C.E., Boy Scouts and Prayer meeting.

Preaching, pastoral and personal work among the woodsmen and ranchers of the mountains of Southern Oregon. Eager to hear the Gospel. Some had heard no message for years, others had never heard it. Lived and worked with the people. Helped build shacks, clear land, and lived their life in an effort to lift them to a higher Christian standard of living. Genuine people, demanding strong, virile manhood, in the one who brings them the Gospel. Gratified by many of the men taking resolves for purer living.

Reconstruction of the Church work. Organization among the young people, including Boy and Indian Scouts, and a baseball team. Roughing it in camp life on two occasions. Directing them in fireside talks to good and wholesome living. After gaining the confidence of the young people, then systematically visited the parents.

Work among the boys and girls in the city slums. Gathered the children for a Bible story and Industrial work. Average attendance of 81. Eight nationalities represented. Two thirds Jewish.

In the Adirondack Mountains. Preached in the morning at De Grasse and in the evening six miles distant at Clare. People not enthusiastic but the standbys were most cordial and they helped a lot. De Grasse formerly had a large membership, but seven years ago a misunderstanding arose and since then they have not been able to support a regular man. A large number of Seventh Day Adventists in the place. Attendance averaged 30. S.S., 25. At Clare never could get more than fifteen out.

Instructor at Boy Scout Camp. Wednesday and Sundays visited Churches throughout Huntington Presbytery, giving missionary addresses based upon two and one half years residence in Japan. In August entire time given to Missionary addresses in Redstone Presbytery. Over thirty addresses made during the summer, reaching 1,500 people.

Two of the students gave over 70 missionary addresses during the summer in the various churches.

## Alumni Notes

### THE HOME-COMING OF THE ALUMNI

The Centennial Committee is trying to arrange, through the Secretaries of the classes, for reunions of all the classes from 1862 to 1911 on the Centennial occasion. The Secretary of the Committee, Rev. Harold McA. Robinson, Princeton, N. J., is unable to ascertain the secretaries of '67, '71, '72, '74, '03, '05, '09. He would very much appreciate information which would lead to the discovery of these secretaries, or failing them, of the presidents or other officers of the classes indicated.

The reunion classes will have an opportunity of getting together for luncheon on Monday, May 6. The usual time for class dinners, Monday night of Commencement week, is this year preoccupied by the general Alumni Dinner. The Secretaries of the classes ought to get into communication with the Rev. Sylvester W. Beach, Princeton, N. J., Chairman of the Entertainment Committee, with reference to the arrangements for their class luncheons. The reunion classes will sit together at the



Alumni Dinner and at the Commemorative Dinner if they so desire.

The oldest living alumnus of the Seminary is the Rev. James Park, D.D., of the class of '46, who is pastor emeritus of the First Church (South) of Knoxville, Tenn., in which city he resides.

The Rev. George Harkness, D.D., '65, has changed his address from Sterling, Kans., to Wichita, Kans.

The Rev. William E. Waller, '73, offered his resignation in June as pastor of the First Church of Greenwich, Conn., which he has served for ten years.

The Rev. Samuel McLanahan, '76, who has become an authority on religious work among foreigners in this country, has been released from the church in Lawrenceville, N. J., of which he has been pastor for sixteen years, and has assumed the duties of superintendent of missions within the bounds of the Synod of New Jersey. He has moved to Princeton.

The Rev. Russell Cecil, D.D., '78, has recently had the unusual experience of being the moderator at the same time, of four courts of the Southern Church, the session of his own church in Richmond, East Hanover Presbytery, the Synod of Virginia and the General Assembly. Evidently Dr. Cecil is highly esteemed by his Church.

The Rev. William G. McGarvey, '83, has given up the pastorate to become Executive Secretary of the Presbyterian Executive Committee of the Presbytery of Buffalo, in which office he finds abundant work to occupy him.

The Rev. Allan Macdonald Paterson '90 is now serving as pastor of the Old South Church of Newburyport, Mass. The church was founded by George Whitefield, and in the crypt of the building Whitefield lies buried. An interesting historic sketch of the famous church appears in a recent number of *The Caledonian*.

The Rev. Robert H. Beattie, '91, received the honorary degree of D.D., from Huron College last June.

The Rev. Denton W. Brannen, '92, received the same degree from the Silliman Institute of Tuscaloosa, Ala., at the same time.

The Rev. Prof. George L. Robinson, Ph.D., D.D., '93, of McCormick Seminary, has received the degree LL.D., from Macalester College.

The Rev. Samuel M. Tenney, '94, was appointed chaplain of the State Prison of Rusk, Texas, in September. He continues his work as stated supply of the church in Rusk, while serving as chaplain.

The Rev. Albert J. Weisley, D.D., '94, who has been pastor of the Third Church of Trenton, N. J., has accepted a call to the Green Ridge Church at Scranton, Pa.

The Rev. Alexander Mitchell, '04, has moved from Providence, R. I., to De Lancey, N. Y., to take up his work as pastor of the United Presbyterian Church of the latter place.

The Rev. George S. Rentz '09, of Welsh Run, Pa., was married, on Tuesday, July the eleventh, to Miss Releka Irene Klepper, at Carlisle, Pa.

The Rev. Daniel C. Schnebly, '09, has accepted a call to the Central Church of Pittsburgh, Pa.

The Rev. Herbert B. Smith, '09, has been called to the Second Church of Knoxville, Tenn.

The Rev. Henry Baker, '10, has accepted a call to the church of Ballston Center, N. Y.

The Rev. Horace K. Wright, '10, has accepted a call to the Presbyterian church of Sayre, Pa.

The Rev. Alexander Mackie has accepted a call to the Presbyterian Church of Sharon Hill, Pa.

Since the closing of the last Necrological Report, which constituted the August number of the BULLETIN, the death of the following alumni has come to the notice of the Secretary of the Alumni Association:

'47. Caleb Cook Baldwin, D.D., died July 20, 1911, in East Orange, N. J.

'49. Rev. James Ross Ramsay, died June 10, in the "Merriam Home", at Newton, N. J.

'51. Rev. Henry Rinker, died May 14, 1910, in Carlisle, Pa.

'53. Rev. George M. S. Blauvelt, died July 5, 1911, in Roselle, N. J.

'56. Rev. Joseph Fowler Jennison, died June 23, in Baltimore, Md.

'56. Daniel McGilvary, D.D., LL.D, died August 23, 1911, at Chiang Mai, Laos.

'56. Jonathan Wilson, D.D., died June 3, 1911, at Lakawn, Laos.

'58. Calvin W. Stewart, D.D., died Oct. 24, in Tacoma, Wash.

'59. Robert M. Patterson, D.D., LL.D., died April 5, 1911, in the Presbyterian Hospital, Philadelphia.

'60. Rev. David Henry Mitchell, died June 2, 1910, in Denver Colo.

'61. Rev. Samuel B. Taggart, died March 21, 1911, in Upper Alton, Ill.

'61. Rev. Francis Marion Wood, died April 11, 1911, in Wooster, O.

'62. Rev. Alexander J. McKinney, died April 11, 1911, in Oakland, Cal.

'65. George H. Smyth, D.D., died May 4, 1911, in Holyoke, Mass.

'66. Rev. Eberle Willis Thomson, died April 16, 1911, near Dayton, O.

'70. Rev. Robert Ennis, dropped dead while on his way to church on Sunday morning, April 9, 1911, in Jacksonville, Ore.

'71. David Lovell Murray, died July 23, 1910, in Lowville, N. Y.

'74. Rev. George Ainslee, died Jan. 14, 1911, in Cedar Rapids, Ia.

'74. Rev. Robert J. Beattie, died Sept. 15, 1911, in Sanford, N. C.

'75. James Chambers, D.D., died June 3, 1911, in Norwich, N. Y.

'75. Rev. Chester Paul Murray, died Dec. 1, 1910, in Cleveland, O.

'75. Rev. Alexander G. Russell, died Nov. 10, 1911, in Clifton Springs, N. Y.

'76. Rev. Henry Martin Kellogg, died July 22, 1911, in Coventry, Conn.

'76. Rev. Theodore S. Negley, died May 18, 1911, in Fayette City, Pa.

'77. Finlay McN. Dewey, D.D., died April 14, 1911, in Montreal, Canada.

'83. William George Clarke, Esq., died May 26, 1910, in Chicago, Ill.

'89. Edward Grier Fullerton, D.D., died July 5, 1911, in Hartford, Conn.

'93. George B. Roddy, Esq., died Sept. 5, 1910, in New Bloomfield, Pa.

'01. Rev. Thomas Berry Shannon, died Oct. 14, 1911, in Newark, N. J.

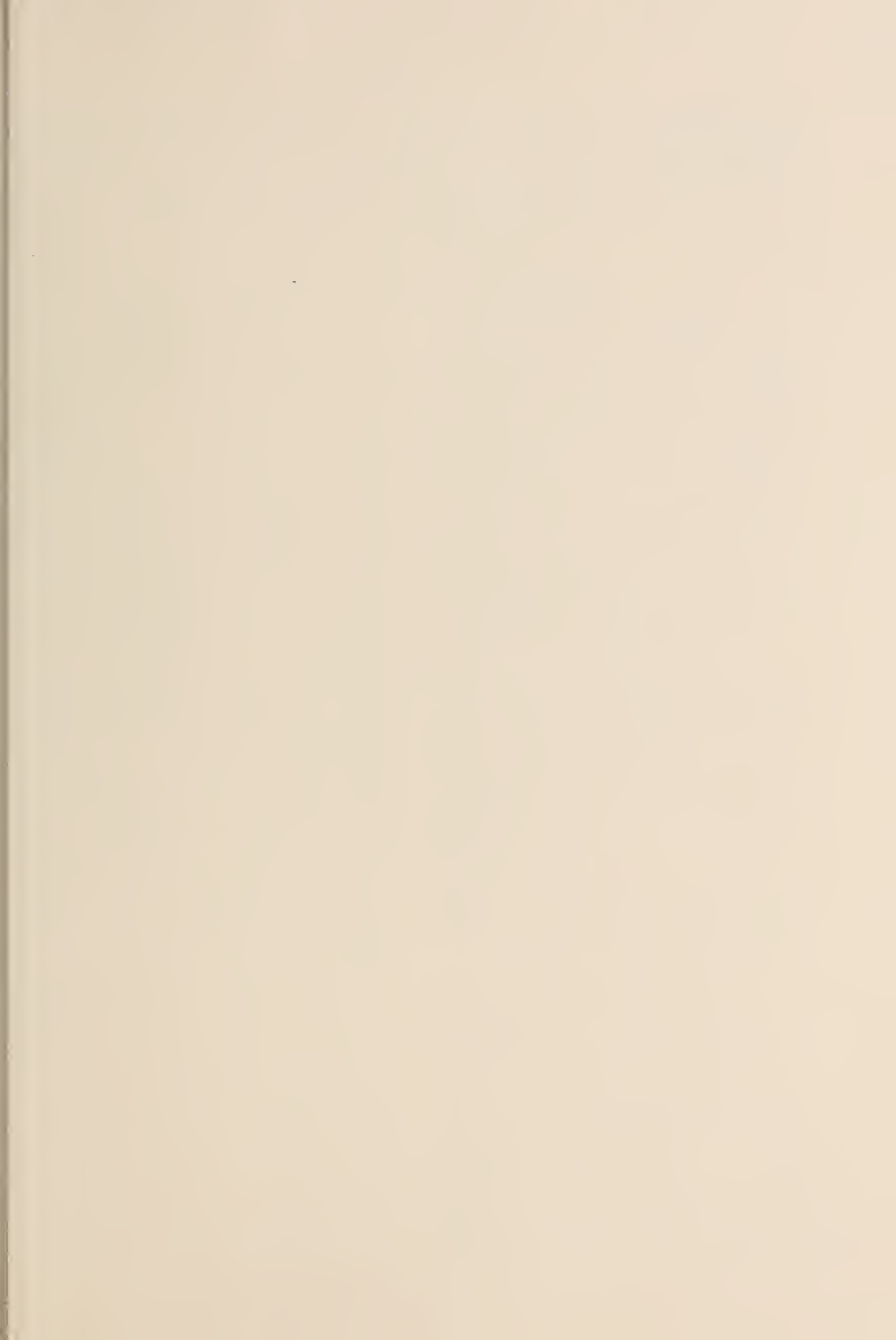
'06. Rev. Fraser L. MacLeod, died Aug. 19, 1911, while en route to Colorado Springs, Colo.

'06. Rev. Frank A. L. Reid, died June 23, 1911, in Sharon, N. C.

'09. Rev. C. H. Schwenke, died at Matteawan, N. Y., Nov. 21, 1911.

'09. Rev. James R. West, who was a graduate student during the year 1909-1910, died Oct. 4, 1911, in Newton, Mass.

Notice of the death of the Rev. Hendrik J. Rust, of South Africa, a graduate student during the year 1903-1904, has been received, but details are lacking.



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